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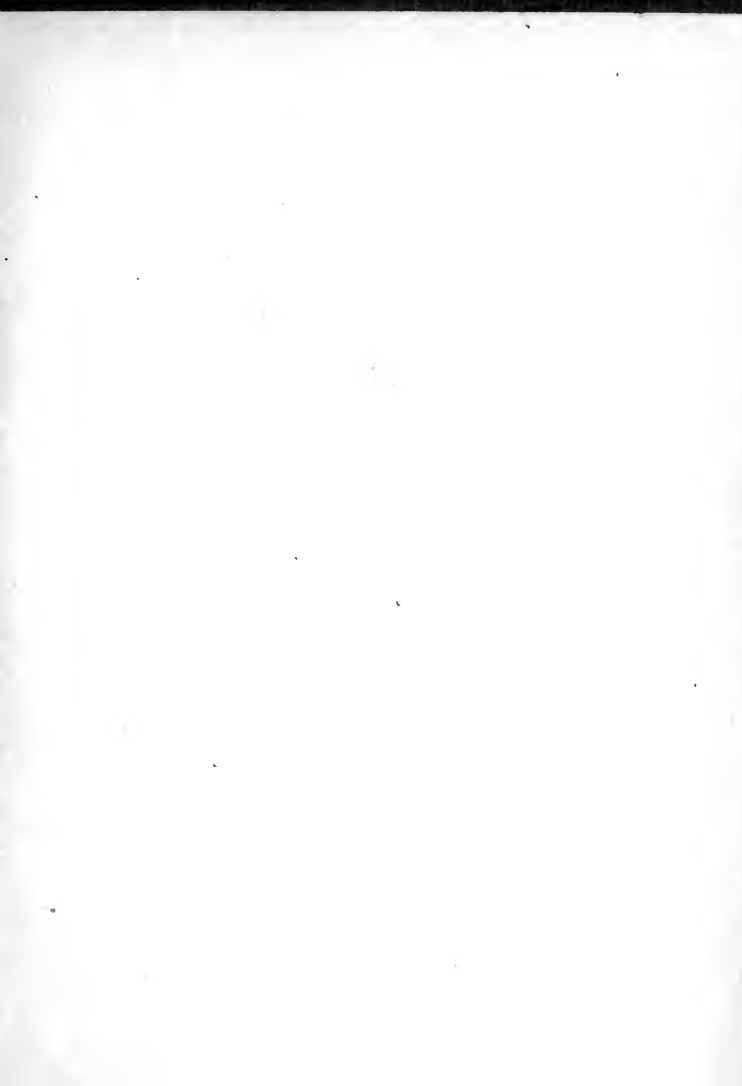
DUMB ANIMALS

AND
How to Treat Them



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DUMB ANIMALS

AND HOW TO TREAT THEM

A TEXT BOOK FOR USE
IN THE PUBLIC SCHOOLS

BY

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Secretary of the Colorado State Bureau
of Child and Animal Protection



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GENERAL

ANIMALS are like the rest of us in the great needs of their lives to make them comfortable and happy—food, drink, shelter, work, rest, play, to be free from pain and fear and, for the vast majority of animals, light, air and liberty, company and love.

INTRODUCTION

THIRTEEN STATES have already recognized the value of Humane Education, by laws requiring teaching of kindness to dumb animals in the public schools.

Various efforts have been made to meet the demand for some printed means of instruction, chiefly by school readers. But while more or less good is done by them, a system which makes it necessary for children to think for themselves, to observe for themselves, to solve problems of personal conduct by independent thought, as well as to learn by precept and by example, is calculated to accomplish much more radical and permanent good.

The process of instruction by readers may be compared to pouring water on a child in the hope that he will absorb some of it; whereas instruction by enforced thought, observation and the performance not only of mental processes but physical acts may be compared to having the child drink the water so that he may assimilate it. It seems likely that he will get more of it into his system by the latter process than by the former one.

Accordingly, this little book has been prepared. There were no precedents to follow. Criticism of it is invited, to the end that its faults may be corrected in subsequent editions.

I desire to acknowledge many valuable suggestions made by Dr. Mary Elizabeth Bates, president of the Colorado Humane Education Society, by James Ernest Dougherty, secretary of the Colorado State Bureau of Child and Animal Protection and by Dr. William Riley Callicotte, its state lecturer. The suggestive outlines of lessons for blackboard use are his work. Enos A. Mills, Miss L. Peterson, Paul Gregg, *The Denver Post* and others have kindly contributed to the illustrations.

I wish to dedicate it to the myriad millions of our lesser

brothers, who need not mercy but justice; from some of whom I have learned valuable lessons in the highest virtues we boast of; and at the thought of whose immemorial wrongs and misunderstanding by mankind I stand humbled and ashamed.

E. K. WHITEHEAD.

DENVER, COLORADO, JUNE, 1909.

PREFACE

THE reasons for teaching children in the public schools proper treatment of dumb animals and due regard for their rights may be stated as follows:

(1) The absolute right of every living creature to life, liberty and happiness unless necessarily or justifiably deprived of them.

It is no longer a matter of sentimental belief, merely, but of scientific proof that, as far as they go, the bodies, minds and natures of the lower animals are like ours in essentials and unlike only in non-essentials. The more highly developed animals approach in intelligence and feeling some undeveloped human beings.

Regardless of any such fact, however, they have the common right of all living creatures to enjoy their lives, not only unmolested but, rather, aided by us, except when necessity abridges that right. The duty of each of us towards every other living creature is not only not to harm but to help except when it is necessary to do otherwise.

(2) The vicious effect on human nature of practicing, witnessing or permitting abuse or neglect of a helpless creature, whether animal or human.

The nature of cruelty and its effect on him who practices it is the same whether the victim is animal or human. The essence of selfishness, wrong-doing, cruelty and crime is the same—disregard of the rights of other creatures. These qualities, like all others, grow by exercise and each leads to the other. Practicing or permitting any one of them is good training for the others.

(3) The economy of treating animals well.

The better an animal is treated the more he is worth: the

worse he is abused or neglected, the less he is worth. The more comfortable, contented and happy an animal is made, the better developed and more nearly perfect an animal he becomes and, therefore, the more valuable he is, the bigger, stronger, kinder and more intelligent he will grow, the longer he will live and the better service he will render.

The same things are true as to the result of the proper treatment of children. It follows that when we are teaching the proper care of animals we are laying the foundation for the proper care of children, than which society has no more important concern.

The extent to which the value of domestic animals is impaired by the ignorance and stupidity with which they are often treated, can be appreciated only by those who have made a study of it. The moral training of children in public schools is in an undeveloped state. Its importance and its possibilities are not yet fully recognized. But nobody denies that moral welfare is a large part of the total of human welfare and lies at the foundation of it. The claim of dumb animals to respect, justice and protection, and their well-being generally, form an obligation which constantly bears more and more heavily on the conscience of the human race.

The census of 1900 showed that there were in the United States at that time more than 21,000,000 horses and mules worth a little less than \$50 per head, their total cash value being over \$1,000,000,000. Their value consists almost wholly in work they can reasonably be expected to do. A young horse, for example, is worth more than an older one because he has more years of work in him. A strong, healthy horse is worth more than a weak or infirm one for the same reason.

The average working life of a horse is about eight to ten years. He is usually "broken"—a word which itself epitomizes

the ignorance and stupidity of our dealings with horses—at about four years of age. At ten years of age his value has begun to diminish. At fourteen or fifteen years of age he has become almost useless and practically unsalable, while many horses become so, long before that time, from neglect and abuse.

If the average working life of the horses in this country is eight to ten years and their aggregate value is \$1,000,000,000, it follows that each year of their working life is worth \$100,000,000 to \$125,000,000. If one or more years of work can be added to their lives by better and more intelligent treatment of them by their owners and drivers \$100,000,000 to \$125,000,000 will be added to the aggregate value of the horses in this country for each such added year.

Horsemen agree that the unkindness, neglect and abuse by which the strength of horses is impaired and their lives shortened grow out of ignorance and carelessness as well as intent. They agree that if all horses were kindly treated, properly trained and developed instead of “broken,” fed, watered, sheltered, worked, shod, harnessed, doctored and kept comfortable all their lives the average horse’s working life would be doubled and he would be in as good condition at twenty years of age as he now is at twelve. The same reasoning applies to the other domestic animals. Everyone familiar with horses knows instances in his own experience where horses twenty to thirty years old are still strong, active, contented and serviceable animals because well-treated.

It follows that if children are taught systematically to take good care of domestic animals, and how to take good care of them, the material saving will be worth much more than its cost.

If there is any longer anybody who does not admit the established rights of animals he will nevertheless admit the value, in its effect on their attitude and actions toward human beings, of teaching children to respect the rights of animals because

they exist, not because the animal can enforce them. He will admit the value of a self-moving, willing and eager regard for the rights of others such as rests upon the developed impulse and trained habit of youth. Good citizenship does not mean merely obeying the law. It depends also on good impulses, beneficent purposes, wise direction and good deeds. The first duty of a good citizen is to keep from doing wrong, which is the same as doing harm. His second duty is to do good. There can be no better training than to develop in the child the impulse and the habit of giving aid to any creature who needs it.

While the foregoing reasons for such teaching as is here sought will appeal to the good sense of those who are intelligently interested in education, there is also a vast and ever increasing number who will favor such training for the animal's own sake. No intelligent person now disputes the absolute right of the animal to enjoy his life, with all that implies, except when it is necessary to abridge that right. No creature should be made to suffer pain or to give up comfort and happiness without sufficient cause. Since it is for our sake they make such sacrifices and since at the same time we are the judges of whether it is necessary for them to do so, it behooves us to be careful, to learn self-restraint, self-denial and justice in dealing with these helpless creatures and to develop those qualities in the children who will come after us. Besides, as we have already said, when they have once learned to practice justice and kindness in dealing with animals they will practice the same virtues in dealing with each other. They become kind by being kind.

The attitude of kindly feeling, thought and action toward other creatures becomes more and more easy, familiar and habitual the oftener it is taken. Feelings of tenderness, the desire to protect, the wish that every creature may be happy, pleasure in the joy of others—all these germinate, take root and grow. As they grow, selfishness, cruelty, malice, coldness, indifference to

the welfare of other living things—all these wither away. At last we come into the sunshine of perpetual good-will, of well-wishing and well-doing, of eagerness to help, to be of service, of distress in the suffering of others and the high, noble pleasure to be found in the happiness of others.

Finally, these things are best learned in childhood, and, next to the home, in the system, repetition and long training of the school. The child is interested in animals and loves them because he is close to them. He understands and sympathizes with them, is eager to learn about them and easy to teach through them for that reason. His attitude of mind toward them is admirably suited to learning by means of them. They are persons to him. They are his friends and playmates. He feels they are like himself. Yet even he realizes only dimly how very like him they are. He loves them and they love him. They enter into his life and are eager to live it with him. Let us take him, then, and by teaching him to be good to them teach him to be good to all. Let us teach him the sum of wisdom, which is kindness.

Further, it is, of course, more important that a child be taught to think than to learn in the sense of gaining information. To perceive a truth for himself, or to reason his way to an opinion or a decision for himself is worth a great deal more to him than to offer the fact ready-made for him to commit to memory. That is also true of teaching which is meant to bear upon impulse, conduct, habit and character. He cannot be taught these things from without. He can be taught about them but not to be them nor to have them.

He must learn to be good by being good just as he learns to swim by swimming. Life is made up of problems of conduct. Given certain facts requiring me to act, what ought I to do? Or, given certain facts, ought I to act and, if so, how? All the significant part of life is made up of problems of conduct like

these, some of them easy, some difficult, some simple, some profound. The habitual solution of these problems of conduct by the principle of right makes good conduct and right living.

In this book we have tried to keep this fact in mind. It tries first to touch the impulse to do the right and kindly thing, then the power to think out the right thing to do, then to develop the habit of doing the right thing.

The power of reasoning, deciding and acting for one's self thus developed is indispensable in all the activities of life. Why should not this power be awakened in the child and used by him from his earliest years? Why not train him to meet and deal with the problems of conduct in every-day life into which he is generally thrown unprepared when he leaves school? If good impulses and good judgment are thus early developed and long exercised, the result ought to be practical wisdom and goodness, which are generally acquired, if at all, in the hard and expensive school of experience.

In recent years many books have been published devoted to what may be called the social side of animal nature. They have been written in response to a demand for such literature based on a growing recognition of the fact that animals have a social life and personality of their own like ourselves.

In most of such books animals are personified. They are sometimes represented as exercising a degree of mind which a considerable proportion of humans lack. The fact is that the limitations of the animal intellect are not yet understood, but it is not likely that it is occupied much with abstract questions. A school book should deal only with what is undoubtedly true. Whatever we speculate about let us teach only the truth. We believe there can be little doubt as to any conclusion stated herein and all anecdotes or statements of fact have been reasonably verified.

There exist in animals many human virtues and a wide range

of intelligence beyond what they are credited with by any, save a very few. If only they were known as they are; if we knew, understood and appreciated the workings of their minds and hearts, they would stand so much higher in our affections and respect, that we should look back with horror and shame on the stupidities and brutalities so generally practiced in our treatment of them.

TO THE TEACHER

THE questions asked are intended to teach the child to apply the rules learned and the information gained to his own conduct day by day. Most rules cannot be applied literally and rigidly. There are many exceptions, and often other things besides those stated have to be taken into account.

Many of the questions to follow and to be used with each lesson are much alike and for that reason do not need to be printed after each lesson. But their use should not be omitted because they are not repeated. Their constant repetition and application are highly essential.

Accordingly, after each lesson enough questions should be asked to make sure that:

(1) The child understands and remembers the facts in the lesson and the reasons for them;

(2) It is clear to him, that the animal is like himself in most things; needs and likes the same things he does; and the same things that hurt and help him hurt and help the animal;

(3) He can put himself in the place of the animal with reference to the subject of the lesson and literally feel with the animal, make real to himself the animal's wants, wishes, pains and pleasures and at the same time his lack of speech and hands, his lack of freedom and power to get the things he needs and wants.

(4) He clearly sees and feels his duty to think of, observe and aid the animal.

Encourage the child to think out the answers for himself. If there are considerations which modify the application of the rule let him discover them. In the problems of real life the chief difference between wisdom and folly consists in discovering

and taking account of all the things which ought to influence decision and action, instead of only a part of them. Many things may be ignored as unimportant but time, place, circumstance, personal relation and consequence all modify the application of any rule to conduct.

Give the child a general, universal rule of conduct. RESPECT THE RIGHTS OF EVERY LIVING CREATURE is probably as good as any. It has no exceptions, and is easily understood because, generally speaking, the rights of every other creature are the same as those of the child himself. His instinctive sense of what is due him makes a convenient and easily applied measure of what is due other creatures. Moreover, the constant application of such a rule over and over again impresses the idea of right, justice and fairness as opposed to natural selfishness and the injustice which springs from it.

But while the rule is invariable there are endless variations in the application of it. The child's own rights are included, apparently conflicting rights must be dealt with, rights of different degrees and different persons have to be harmonized, theoretical applications must yield sometimes to practical ones and, in short, a multitude of considerations must be taken account of. Taken in its broad sense and applied with good judgment, every problem of life can be rightly settled by such a rule.

After the child understands the rule and that in applying it everything of importance bearing on the case must be taken account of, let him work out the problems for himself. The use of the pronoun of the second person is an effort to make the questions personal to the child.

The children should be required to make inquiries of their own. If, for instance, the lesson deals with the horse's harness, let them find out all they can about it outside the school-room and bring in the information so obtained. Let them ask questions and make up problems of their own. Let them observe

animals and bring accounts of their ways. Their pets may sometime be brought to school for purposes of illustration.

Encourage them to bring stories about animals. Stories about famous animals or about famous people who have been fond of animals should be read. In all of them the admirable quality of the animal or person should be made clear. There is unlimited opportunity for the teacher to add to what is given here. The number of books dealing with animals and their individual life is large and growing. Selections read from any one of scores of them would be at once an entertainment and a lesson.

The object of this kind of instruction is not the observation or study of animals in classes, but of their individual ways, their social side, their personality. Every horse or dog is different from every other horse or dog just as every man differs from every other man, only the difference is not usually so great nor marked in so many ways.

Nothing will tend more to respect and liking for animals than learning that they are not only herds, droves and so on, but different individuals, thinking, feeling and acting differently and independently in the same way, only not to the same extent as human beings.

Finally, the step from learning to respect the rights of animals to respect for the rights of people is a short one. The principle is the same. The former may well be the beginning and foundation of the latter. A suggestion of it is made here and there in the course of the book. How respect for the rights of other people may be practically taught, may form the subject of another book if experience shall justify the publication of this one.

There are some general rules for the treatment of all animals by which our conduct toward them should always be controlled. These rules should be memorized and become wholly familiar

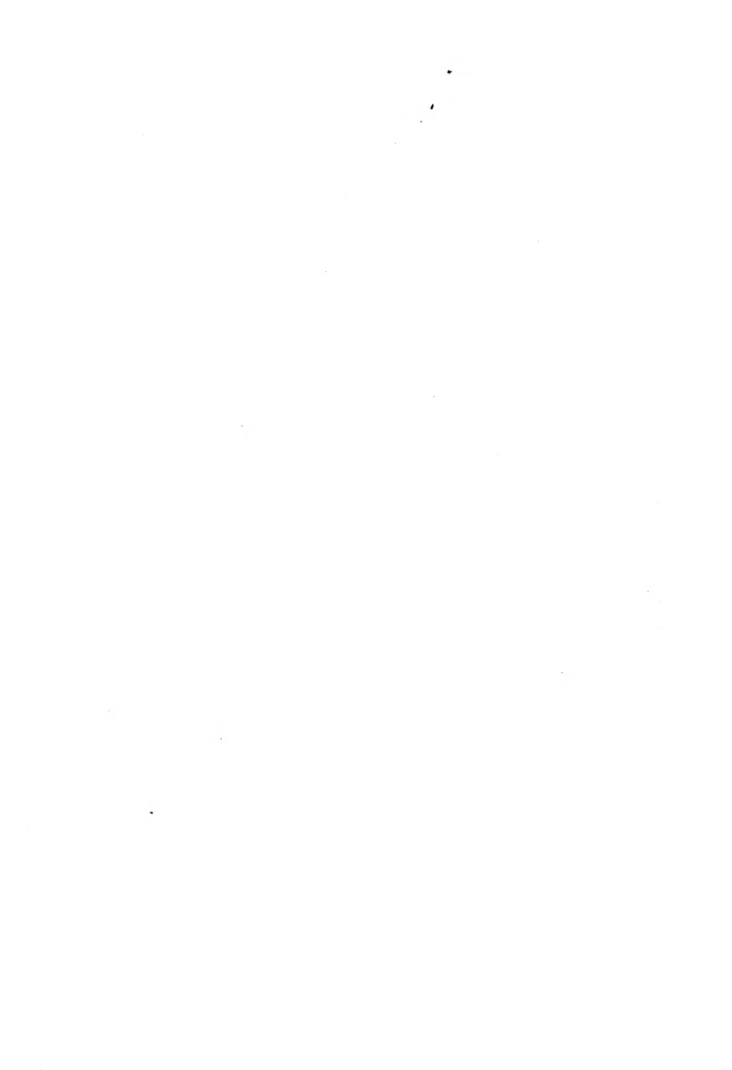
The questions asked may be solved by them but their main purpose is to make thoughtfulness and kindness part of the child's second nature. They overlap each other somewhat but each contains something different from the others. They will be found at intervals through the book.

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DUMB ANIMALS

AND HOW TO TREAT THEM.

A Text Book

For Use in the Public Schools.

Animals, Beasts or Brutes.

AS FAR as possible treat animals as you would think you ought to be treated by them if you were in their place and they in yours.

An animal is any living creature which can feel pain and pleasure. All animals except men are called dumb animals because man alone has the power of articulate speech. Dumb animals can utter sounds and cries of many kinds but not articulate or joined-together sounds. Beasts are the same as dumb animals. Brutes is also only another name for dumb animals. Dumb animals are also called the lower animals because they are generally lower than man in intelligence and were once supposed to be lower than man in all ways.

Animals have a right to be well treated by us in all possible ways. We have a right to use them but not to abuse or neglect them.



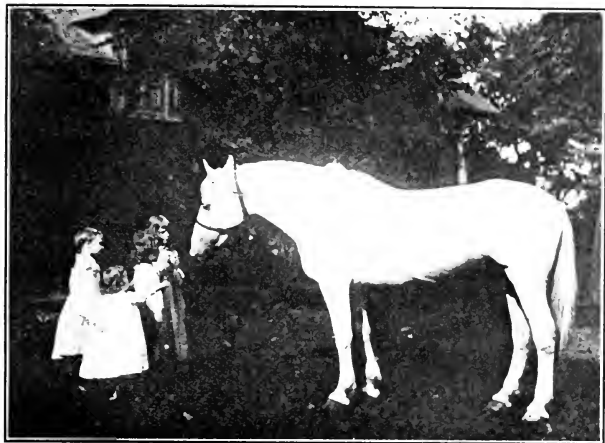
Are you an animal? Is a bird an animal? A tree? A bug? A worm? The King of England? The President of the

United States? Why, in each case? Which of these are dumb animals? Which brutes? Which beasts? How many kinds of animals are not dumb? What do you mean by dumb? What do you mean by speech? By articulate speech? On which one of the words, dumb animal, should the stress be laid? Why? What is the difference between wild, tame and domestic animals? Give an example of each. What is meant by owning an animal? What rights does ownership of an animal give the owner? What duties does ownership of an animal lay on the owner? What do you mean by using an animal? Give examples. By abusing an animal? Give examples. Does ownership of an animal give the owner the right to abuse him? Why? Does anything give such a right to anybody? Why? What are an animal's own rights which stand in the way of anyone having a right to abuse him?



Horses and What We Owe Them.

EVERYBODY owes a great deal to horses, whether he owns and uses any himself or not. That has been true for thousands of years, ever since history began, just as it is today. Their strength and speed are so great compared to ours that a great deal of the work we do all over the world could not be done at all without their help. The cost of doing many other kinds of work would be so great without the help of horses that we could not afford to do it. If we had not had the help of horses in time past so much of the work done then could not have been done that the nations of the world would not exist as they now do. The lack of them would have made so great a difference that towns, cities and countries would not exist as they are now and we probably would not be here to-day. They have helped very greatly to make the world that we live in and enjoy what it is.



Stop and think what it would be like if, all at once, there were no horses any more; you would then see how much we have to depend on them. There would be no way of plowing farms and gardens, or of hauling crops to market. There would be no hauling of goods, coal, lumber or stone, and no need of wagons or carriages. Almost all kinds of business would have to stop for a while until some other way of doing the work that horses do could be found.



Which is the most useful of all animals to us? How and why? What did horses have to do with the clothes you have on? Give all the ways you can think of. What did they have to do with building the house you live in? The bed you sleep in? The food you ate this morning? The bread? Meat? Milk? Fruit? Your shoes? Your hat? This school? How would you

have gotten all these things if there were no horses? Bring some stories about horses.

Horses and What We Owe Them.

Second Lesson

ALMOST everything we have and use depends in some way on the help of horses, even things which at first thought do not seem to have anything to do with them. It is the same in city and country. It is the same in peace and war. Their work helped to build railroad trains and even the ships on the sea.

If you stop to think how much our progress, our comfort, our happiness and even our lives depend on horses, you will begin to love and respect them as they deserve. We owe them, therefore, great debts of justice, gratitude and kindness in every way for what they do for us. Besides what we owe them on our account they have a right to be well treated for their own sakes. We owe them whatever they have a right to have.

Describe how horses are used in five different kinds of work. Describe the different ways in which horses suffer in war, and point out the difference if any. Describe what you mean by our progress, comfort and happiness which depend so much on horses. Describe what you mean by the justice, gratitude and kindness we owe horses on our own account. Explain why horses have a right to be well treated on their own account. Ought you to treat a hired horse as well as one you own? Why? Describe how horses help to build railroad trains and ships. For whom do horses work? Fight in war? What do they get out of their work and suffering? Who gets the rest of what their efforts produce?

How Much Horses and Other Animals Are Like Us.

HORSES and all the higher dumb animals are like us in most ways instead of being different from us in most ways. Many people think because horses, for instance, are covered all over with hair, or because they walk on four legs, or because they cannot talk or because they eat grass they are, therefore, entirely different from us. The truth is that in nearly all important respects we and they are alike.

Their bodies are made of flesh and blood and bones and nerves like ours, even if their looks and ours are different. The necessities of their lives are the same as ours. The causes of their pain and pleasure are the same in nearly all cases as the causes of ours.

The nearer they approach us in intelligence the more like us they become. Their minds are like ours as far as they go. They think, remember and reason from cause to effect, and from effect back to cause. When a horse watches a man open a barn door by unfastening a latch and afterwards unfastens the latch himself in order to get into the barn he reasons that unfastening the latch will let him into the barn. When a cat mews for her supper, or a dog scratches at the door to get in, they remember that by doing so before they



Peeking 'round the barn

got what they wanted, and reason that if they do so again they will again be supplied.



How many senses have you and what are they? How many senses has a horse or other like animal and what are they? Name ten things you do which a horse does also. Name ten things you need which an animal like a horse or cow or dog needs also. Name ten things which would give you pleasure and ten things which would give an animal pleasure. Ten things which would give either of you pain. What would you do if you were hungry and had nothing to eat? What would a horse do? What could he do? If you were thirsty but had your hands tied, were dumb and then tied to a post, or shut up in a barn and tied, how would you get water? In how many ways would your condition then be like that of a horse or cow or dog tied up or shut up in a barn? Name ten ways in which you can use your hands and arms in which a horse or cow cannot use their hoofs and legs. When you are scared, teased, nervous, anxious, cold, sick, tired, shut up against your will, punished unjustly, or spoken to harshly and unkindly, what can you do to relieve yourself from each or all of these things? What could an animal, if tied or shut up, do to relieve himself from any one of these things? Tell all the ways you can think of in which horses are like us.

How Much Animals are Like Us

Second Lesson

ANIMALS also have feelings like ours. They are sometimes even more sensitive than we are. They love their friends and hate their enemies, are glad and sad, have fear, anger, jealousy, hope and joy, feel sorry and are hurt just like us. It is very easy to hurt the feelings of most animals. Some great horse breeders discharge any servant who speaks harshly to one of the horses. It hurts the feelings of animals to scold them and makes them happy to praise them just as it does us. They show their feelings in the expression of their faces and in their actions just as we do.

The more you think and study about this and the better acquainted you get with animals the more plainly you will see that in only a few things they are different from us, and in all the rest they are like us. The higher animals are more like us than the lower ones.

The ones we keep with us are more like us than those who do not live with us. The more we talk to, pet and treat them kindly the more they grow to be like us.

To illustrate this: we take a great deal of pleasure in the



Weighing the baby

different pleasant flavors of the things we eat. It is the same with animals. Moreover, they learn to like many flavors when they are given a chance to try them, often the same flavors we like. Like ourselves, also, one animal likes a certain flavor while another animal of the same kind dislikes it. Not all horses like the same kind of hay or grass.

We look forward with pleasant anticipation to our meals, to rest and sleep, and to other things we enjoy. Animals do the same. We are disappointed when we fail to get what we expected. Animals are disappointed in exactly the same way. For that reason we should never tease or disappoint animals by withholding or withdrawing what has been promised them. They look forward to their food, rest and the few pleasures or comforts they expect or are used to, and are bitterly disappointed and downcast when deprived of them, exactly as you are.



How many senses have you and what are they? Does an animal have the same ones? Name ten things each which you do, which you need, which give you pleasure, which give you pain, and then see how many of each of these are true also of a horse or other animals. If you were hungry or cold how would you get food or warmth if your hands were tied, or you were unable to speak and were tied to a post, or shut up in a barn? Describe all the different ways in which you could get relief if suffering when a suffering animal could not. Describe your feelings when you are scared, teased, nervous, anxious, cold, sick, tired, shut up against your will, scolded, punished unjustly, spoken to harshly or unkindly, and then describe an animal's feelings when so treated. Describe your feelings when you are petted, praised, talked to kindly or given any kind of pleasure, and then describe an animal's feelings when he is treated in that way.

Name three ways in which you learn things. In how many

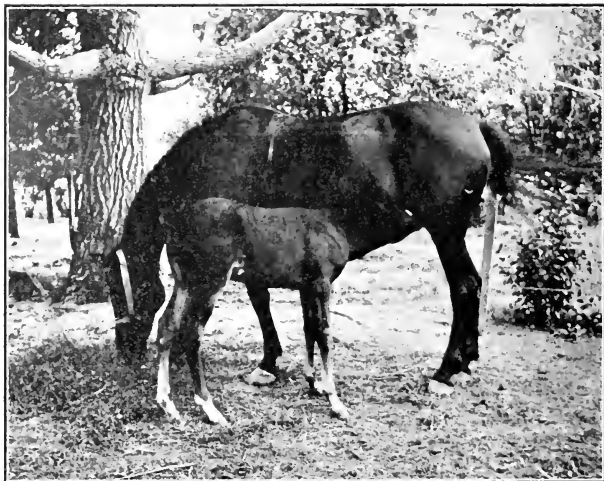
ways does a horse, dog or other animal learn? Describe your feelings when you are punished for what you do not know or understand and tell why you feel so. Describe fully the feelings of a horse, dog or other animal when so treated. Explain fully the effect on you of being punished unjustly, or being treated unfairly. Describe the effect on an animal of being so treated. Describe some of the things which make a boy or a girl, a horse or a dog timid and cowardly. Explain why you or an animal would not like to be shut up or tied up. Explain why you have a right to enjoy yourself, and why an animal has a right to enjoy himself. When have you not a right to enjoy yourself? Describe your feelings when you are disappointed. Describe the feelings of a horse or dog when he is disappointed. Give ten illustrations of ways in which an animal can be disappointed.



Colts, Puppies, Kittens and Other Young Animals

ALL young animals are like babies. They are helpless and need to be treated kindly, petted and loved. They do not know anything about the world they are to live in and need to be taught and shown. They are friendly and good-natured and mean well but they do not know any better than to always do just what they wish to do. If they do not turn out well, or if they misbehave, it is because they have not been taught and trained, or have not been treated well and well brought up.

Children do not know how to behave well unless they have been taught and trained, and ought not to be blamed for behaving badly, unless they have been taught how to behave well. It is just the same with a colt, or a puppy, or a kitten, or any other young animal. They need to be taught, trained and brought up, just like children, in order to know *what they ought to do*, and *to do what they ought to do*. If they learn bad habits, or are unruly or ill-tempered it is because they have not been well taught or well treated. They are not to blame. Their



owners who did not bring them up rightly are the ones who are to blame.

A very little baby cannot do much for a long time but eat, sleep and grow, but most young animals are not quite so helpless as that, or else their helplessness does not last so long as that of a baby. Some animals begin to learn almost as soon as they are born.



What can a very little colt do that a baby cannot do? A puppy? A kitten? What are some of the things a baby has to learn? A colt, puppy or kitten? How do children learn good manners? What do you mean by being well-behaved? What are some of the things you have to do or be in order to be a good boy or girl? In order to be well-behaved? To be a bad boy or

girl? To be a badly-behaved boy or girl? What is the difference between being bad and being badly behaved? Describe a good and bad boy and girl. Describe a good dog, horse, cat or other animal. What are some of the bad habits of horses, dogs, cats and other animals? How would you make a horse or dog well-behaved?

What would you say of anybody who tried to scare or hurt a baby? Of anybody who tried to hurt or scare a young animal? Why? Why is it mean and cowardly to hurt or scare anything weaker or which knows less than you do? What is it to be mean? Cowardly? Can anybody who is brave and good be mean? Why should young animals be petted and loved? Why is it a brave and good thing to protect and care for anything weaker or which knows less than you do? Bring some stories about colts, calves, puppies, kittens and any other young animals you know about.



Training, Teaching or Breaking Colts and Dogs

WE SPEAK of teaching or training a baby or older child. We never speak of "breaking" a child. But people talk of "breaking" a colt, horse or dog as if there must be something rough, harsh and violent about teaching them.

The usual way of teaching or training a horse or dog is really "breaking" them, whipping or beating them, breaking their spirits, making them afraid, or being cruel and rough with them in other ways. It does not need to be so, and the kind and gentle way is far better. The men who teach and train animals are very often men who are not kind, patient and gentle but are men who take pleasure in being rough and cruel with animals because they are helpless. Very often they do not know enough to see that the kind way is the best way.

They are often quick-tempered and in too much of a hurry



Instead of taking time, being patient and showing the colt, for example, what they want him to do, so that he understands what it is, and that they are not going to hurt him, they force him to do what they want without his understanding it.

Generally, colts are let run and do as they like till they are three or four years old. We do not begin teaching them young enough. So when we do begin to teach a colt he does not know what to do or where to go, he wants to have his own way and do as he likes as he always has done. The harness hurts him, the men shout and speak harshly to him, he is whipped and he does not know what for, but knows it hurts. He does not know what the shouts and harsh words are for, but they scare him. Whatever he does appears to him to be wrong.

At last he gets nervous and bewildered, and sometimes sulky and sullen because he is discouraged and feels he is not being treated rightly, just as you have felt sometimes when you have felt you were not being treated justly. He feels as if whatever

he does will be wrong, that he will be whipped and hurt whether he deserves it or not, exactly as you have felt under similar treatment.

Sometimes such unkind, unjust and cruel treatment spoils his disposition for all the rest of his life. Sometimes by abuse and bad treatment, while being "broken," his spirit is really broken. That means he loses his ambition and courage and becomes a dull, listless and hopeless creature who lives out the rest of his life unhappy, dejected and cowed.

Never forget that horses, dogs and all other animals, as far as they know and can know, are exactly like boys and girls in their feelings, exactly like you yourself. In all your dealings with dumb animals, young or old, think how you would feel if you were in their place, not able to help yourself, and they in yours, with power over you. Then you will know partly how they feel and will treat them more nearly as they ought to be treated.



Why is it wrong to speak of "breaking" a colt? What would be better words? Explain fully how you would teach or train a baby, a colt, a kitten, a puppy. Why is it a bad thing to hurt or scare a young animal while you are teaching him? When you are teaching a colt or a dog would you whip or scold him if he did not understand you? Why? What would you do? Would you get angry or out of patience with him? Why? How soon do you begin teaching the baby? The colt, or the puppy? Why do you not wait till the baby is several years old before you teach him anything? Why wait till the colt is several years old? Which can hear the better, you or a horse? You or a dog? Why, then, do people shout at horses and dogs when talking to them? What would be better? Is it a good or bad thing to speak roughly or harshly to a baby? To a puppy? To a horse? To a cow? To any animal? Why in each of these cases? Explain fully how you would teach a colt.

Training, Teaching or "Breaking" Colts, Dogs and Other Animals

Second Lesson

WE HAVE learned that the best way to teach a colt, puppy or other animal is to pet, coax and encourage him in exactly the same way we do a baby, or an older child. If we wish him to learn to come or to go, we gently pull or push him, being careful not to hurt or scare him, but by gentle means show him what we want him to do. We must not discourage him by giving him something too hard to understand or to do, nor must we be discouraged if it takes a long time to teach him. If we start with a little colt and get him used little by little to the different parts of a harness, to being hitched, to drawing a little cart, to the words of command and so on, by the time he is grown up he will be a well educated horse without knowing how or when he came to be so. But when it is not possible to begin with him as a little colt the means and method should be the same. That is, take time, have patience, show him what you want and teach him little by little.

How would you teach a colt to carry a saddle? A harness? To come to you? To go from you? To stop? To back? To pull a load? How would you teach a dog to go? To come? To stop? To lie down? To sit down? To roll over?

Would you talk loudly or scold them while teaching them these things? Why? If you gave an animal you were teaching something too hard for him to understand or to do, what would be the effect on him? If you then scolded or punished him what would be the effect?

When a horse gets discouraged, feels that he is not treated rightly and it is no use to try, what name do we give that kind of a horse? Whose fault is it? Ought the horse to be punished? Why? What would you do to cure a balky horse? Why? What would you do to keep a horse from becoming balky?

Could you say that a discouraged, sulky, sullen boy or girl is a balky boy or girl? Explain fully how you would teach a puppy or dog.

How to Understand Animals and How to Make Them Understand You

WE TALK with words which we join together into sentences and in that way say anything we want to. Animals cannot do that. They can utter only sounds and cries which mean certain things to them as much as our words and sentences mean certain things to us. But we can only guess as nearly as we can what the cries and sounds of animals mean.

In order to understand what a horse or dog or other animal means or wants we have to watch him and pay attention to what he does and says the same as we do with a baby and then guess what he means and wants the same as we do in the baby's case. When an animal finds out that we will pay attention to him when he is trying to say something to us and will give him what he wants as soon as we know what it is, he will begin to try to tell us. But if we pay no attention to him when he is trying to tell us something he will soon get



It's enough to make a cat laugh

discouraged and think it is of no use to try to tell us anything any more.

Intelligent animals, especially if they have been treated with attention, get so they understand a great deal of what we say and become very clever in telling us what they want. They often understand us much better than we understand them.



Imagine yourself a horse and explain how you would tell us when you are hungry, thirsty, tired, lame or sick. Imagine yourself a dog and explain fully how you would make it known if you were cold, afraid, out of breath, had the headache or toothache. How would you tell that your food is bitter or sour? How would you get things different? Explain in how many ways it is harder for animals to tell what they want, or get what they need, than it is for you to do so.

Imagine yourself dumb and with hoofs or paws instead of hands, then tied to a post or shut up in a barn, what would your owner's first duty to you be? What else would be his duty toward you? Explain fully how to make animals understand. Explain fully how to understand animals.

Liberty of Animals

WE GET most of our happiness out of being able to go where we want to and do what we want to, provided it is not wrong or unwise. That is liberty. That is being free. No matter what else we may have we are not happy unless we are free. Of course, we ought not to do anything wrong or unwise. If we do not know what is wrong or unwise we should follow the advice of those who do know. To be free does not mean freedom to do what is wrong or foolish.

To be subject to the order of someone else without good

reason, is to be either a prisoner or a slave. There are many kinds of good reasons, such as obedience to our parents, to the law or to those who have authority over us for any good cause. But, generally speaking, we get our happiness out of doing what we want to when it is right and does no other creature any harm.

It is very much the same with animals. Each one's happiness depends very much on being allowed to do as he wants to, unless there is a good reason for keeping him from doing so. Whenever an animal shows that he wants to do something he should be allowed to do it, and not interfered with, unless there is a good reason for interference. We should not tyrannize over animals, "boss" them, make them do what they dislike or keep them from doing what they do like, unless there is a good reason for doing so.



What is it to be a prisoner? A slave? To be free? How many kinds of animals can you think of who are either prisoners or slaves? What do you owe to an animal you deprive of his liberty? What would be a good reason for depriving an animal of his freedom? Imagine yourself an animal deprived of liberty and describe your feelings.



Starved to death on the prairie. Nothing to eat. Snow everywhere. What do you think of men who let their stock starve?

What We Especially Owe to Animals Who Belong to Us and Serve Us

WHENEVER it is in our power to do good to any creature we ought to do it, especially if the creature is not able to help himself. There are cases which look like exceptions to this rule but in reality they are not so.

If we own an animal we ought all the more to be good to him. He has a right to expect more from you as his owner than from a stranger. If an animal works for you or is of value or service to you you owe him good treatment. It is your debt to him. It is his wages. He earns it just as you earn money.

If you do not pay the debt by good care of him you rob a helpless animal of his pay. You cannot pay him in money for he could not use it. All he can get for his pay is good care. If you do not pay him that you cheat him. It is bad and wicked enough to cheat anybody but it is worse and meaner and more cowardly to cheat a helpless dumb animal. You can never remedy such a wrong. You can pay back money out of which you have cheated someone, but you cannot make up for the comfort or care you withheld from an animal. The chance to give him that is gone with the time when you should have given it to him.



If a strange horse came along the road and stood hungry, thirsty or cold at your gate, what would be your duty? Why? Would it make any difference if he had worked for you? If you owned him? If he had worked for you but was now old, weak, sick and worthless? Why? Does the value of an animal have anything to do with his right or our duty toward him? Does the wealth or poverty of a man or woman have anything to do with their rights and our duty toward them? If you found a sick horse or other animal without an owner what would be your duty

to him? Why? If he had an owner? Why? If you had only food enough for your own animals and a strange horse or dog or cow came and stood hungry and suffering at your gate, or if you knew of such an animal what would you do? Why? State clearly the rights of an animal from strangers. From his owner. Explain fully how you think you ought to treat your own animals.



What We Owe Animals

WHEN any person or any animal has been placed by any act of ours where he suffers or where he cannot help himself, he has an especial right to expect us to help him out and to see that he does not suffer. We owe him that for being responsible for his misfortune.

But it is also true that when any person or any animal is in need of help, whether through our fault or not, it is our duty to do all we can to help him. This needs some explanation.

Since we cannot take care of all people or all animals who need help, we have to use good judgment and help first those who have the first claim on us. Persons we are related to, animals we own, either persons or animals to whom we owe gratitude for services they have done us, promises we have made, severity of their need or their suffering, or some other such claim—all such things have to be thought of. Every case must be judged by itself.

We must also consider ourselves, our own needs and our own importance relative to that of others. Most of us are selfish enough to think of ourselves first. Generally the danger is that we will think too much of ourselves.

We can ourselves relieve only a very small part of the suffering in the world. We have to use good sense and judgment about what we try to relieve. When we cannot do it ourselves

or even when we can, if there is some one whose duty it is to relieve it, it is better and more nearly just to see that he does it than to do it ourselves. It is better to make the owner of a hungry animal, for instance, feed that animal than to do it ourselves. The first thing to do is to see that he is fed, and then that the right person does it or pays for it. The same principle is true of other kinds of need and suffering.



Explain what you mean by “using good judgment and sense” in our efforts to relieve distress and do good. Explain why it is better to make people do their duty than to do for them what they ought to do. What do you mean by owing something? Can we owe things besides money? Give examples. Why ought we to pay our debts?



The Profit to be Made by Kindness to Domestic Animals

THE United States government in Washington knows so well how well it pays to treat domestic animals properly that it helps to support Agricultural colleges all over the United States, a part of whose work it is to teach the right way to take care of animals. The government also employs the most famous scientific men it can find, who have made special studies of animals, to write books which tell how to take care of them in the best way. These books are then published by the government and circulated over the country.

The Department of Agriculture is one of the great divisions of the national government in Washington and its secretary is a member of the President's cabinet. One of the most important parts of the Department of Agriculture is the Bureau of Animal Industry, which spends all its time studying animals in certain ways. The publications of the Bureau of Animal Industry have

taught people the best ways to treat animals and the importance of being kind to them.

The government also keeps track of how many of each kind of domestic animals there are in the country, how much they are worth and how much some of them produce. The census of 1900 shows that there are nearly 70,000,000 head of cattle, worth over \$1,500,000,000; nearly 25,000,000 horses and mules, worth over \$1,200,000,000; and more than 125,000,000 sheep, hogs and goats, worth over \$400,000,000. The 18,000,000 cows kept for milk give almost \$500,000,000 worth every year in milk, butter and cheese. The numbers of these animals is growing fast all the time, and so is the value of what they produce and their own average value. There are many more of them now, and their value is much greater now than was the case in 1900. Next year and every year there will be still more.

The value of all these animals depends on how much work they can do, how long they can do it and on how much they produce or are worth for food. Accordingly, the longer a horse is likely to live, and at the same time be well, strong and able to work, the more he is worth. The more or better milk a cow produces the more she is worth. The heavier and larger an animal for beef or mutton grows the more he is worth.

Most animals in the country are generally better treated than those in cities. Some kinds of work are especially hard on horses. They are usually put to work at from three to four years old. Horsemen say, that if all horses were kindly and intelligently treated from birth to death, properly fed, watered, sheltered, bedded, harnessed, worked, rested, taught, doctored and otherwise cared for, they would on the average be as good at twenty-five years old as they now are at fifteen or sixteen years old. Dairymen say that if cows were treated in the same way they would produce from a quarter to a half more milk than they do now. Stockmen say that cattle so treated weigh a quarter to a

half more than they do when not so cared for and that the difference in the way cattle are treated often makes one worth more than twice as much as another.



From the figures given what is the average value of the horses and mules in this country? Suppose a horse begins work at four years old and stops at sixteen, what is each year of his working life worth? If good treatment would add a year to his working life what would it be worth and what would it amount to for all the horses and mules in this country? Two years? Four years? Ten years? If good treatment of cows would add one quarter to their milk production, what would it amount to for all the cows in the country for a year? If a horse costs fifty cents a day to keep and earns a dollar a day for two hundred and fifty working days each year, how much a year does he earn for his owner? If the best treatment of him possible would add a year of working life to his age what would be the owner's gain? Two years? Five years? Ten years? In how many ways can you increase the value of an animal? Why can you not expect an animal to grow big and strong if he is not well cared for?



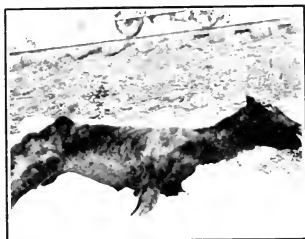
Feeding Animals

EVERY animal has a right to have proper food according to his kind. That means that he has a right to have enough food; to have it regularly; to have a variety; and to have what he likes and enjoys.

Animals that feed on grass, hay and similar foods need to be fed often and in large quantities, for such food does not contain much nourishment and they have to eat a good deal of it. For this reason such animals have large stomachs and their

stomachs need to be kept filled most of the time. Meat-eating animals do not need to be fed so often or so much for their food contains concentrated nourishment.

But all animals should have enough so they will not suffer from hunger. Their food should not be musty, moldy, sour, bitter, spoiled or unwholesome in any way, any more than your food should be any of those things.



Dead of starvation. Railroad tricycle with officer of Child and Animal Protection bringing hay came too late for this horse but saved many others

They do not want to eat the same thing all the time any more than you do. So they ought to have a variety. They like it better and their health will be better.

They need to be fed regularly because it keeps them from hunger and is better for their health and strength.

They ought also to have what they like because their appetites are better, their food does them more good when they like it, and because they have a right to enjoy what they eat, just as you have.

Besides the dried grasses and grains which make the chief food of horses, cows, sheep and other like animals when they are not pasturing, they like vegetables, meal, bran and fruit.

Dogs, cats and other carnivorous animals learn quickly to like cooked meat as well as raw meat, beside milk, bread and almost all kinds of cooked vegetables.

Birds like seeds, fruit, fresh pieces of vegetables and a variety of other food. The more closely confined animals are kept, the more pains must be taken with their food to keep them in good health. When possible give animals what they like and at regular times, remembering that one of the regular pleasures of

your own life is to have a variety of things you like to eat, and that it is exactly the same with them. Besides, they have far fewer other pleasures than you have.

If a healthy and hungry animal refuses to eat the food you give him, do not try by hunger to make him eat it anyway. It is a sure sign that he does not like it and that it is probably not good for him.

Give two reasons why it would be wrong to make you eat moldy bread or spoiled meat. Two reasons why it would be wrong to give a horse moldy hay or musty grain. What would you do about it if you were dumb, had your hands tied and were then shut up with nothing to eat or drink but spoiled food and dirty water? Why ought you and all other animals to have food regularly? To have fresh water? When both are hungry, which ought you to feed first, yourself, your horse or your dog? Why? Give three reasons why an animal belonging to you has a right to expect you to see that he is comfortable and happy. Three reasons why it is cowardly and mean to let your animals suffer while you are comfortable. Why ought you to have food you like? Why should animals have food which tastes good? Name all the things you can think of which you like to eat. Name all the things a dog, horse or cow likes to eat.



Beds for Animals

IF YOUR bed is not a comfortable one you are not rested and refreshed by sleep as you would be if it were a good bed. A good bed is dry, smooth, level and soft. A good bed for an animal would be a good bed for a man in these respects.

A man can make a bed for himself, but an animal has only hoofs or paws, and when he is confined, as most domestic animals always are, he has to lie down wherever he is kept and on whatever his master gives him. He cannot help himself or find

a good bed or a good place for one, but has to take what he can get or what is given him. Wild animals, or animals at liberty, can generally find and make beds for themselves.



What are the four things necessary to make a good bed, and why are they necessary? Why is a good bed necessary? Name all the things you can think of which a horse working for you ought to get as part of his wages. Ought he to have them anyway, whether he works or not? Why? Why is it so cowardly and mean to cheat an animal out of his rights? A child? A woman? An old man? Name the things a bed for yourself ought not to be. A bed for a dog. For a horse. For a pig.



Shelter for Animals

ALL WARM-BLOODED animals need shelter from storms and bad weather. There are almost no exceptions. In their wild state they find it for themselves as far as they can. In their tame state they need it even more, for they are not hardened and toughened by exposure so as to do without it. In this way as in most others they are like us. If they are strong, young and well, they do not need shelter so much; if weak, old or sick they need it more. If they are used to being out of doors and to the changes of temperature and weather they do not need shelter so much as they otherwise do.

When the time for rest and sleep comes all animals instinctively seek shelter. Horses exposed to storms and rough weather while at work, especially need a sheltered place in which to rest and sleep.

All animals not well sheltered require far more food than if warmly and comfortably kept. They not only suffer pain from cold, wet and wind, but these things take their strength and

flesh. A large part of the food they eat is burned up in trying to keep the heat of their bodies up to what life requires. So it takes more to keep them in good flesh when exposed to cold or storms.



Describe fully your feelings and those of all other like animals when cold, wet and hungry. Which needs shelter most, young or old animals? Sick or well ones? Explain fully why shelter is necessary. What should you do when one of your animals is shivering? When somebody else's animal is shivering? Does it pay to feed and shelter animals well? Why? Who is benefited by the good care of animals? What effect has a cold wind upon you? On a horse, cow or dog? Describe a good shelter.

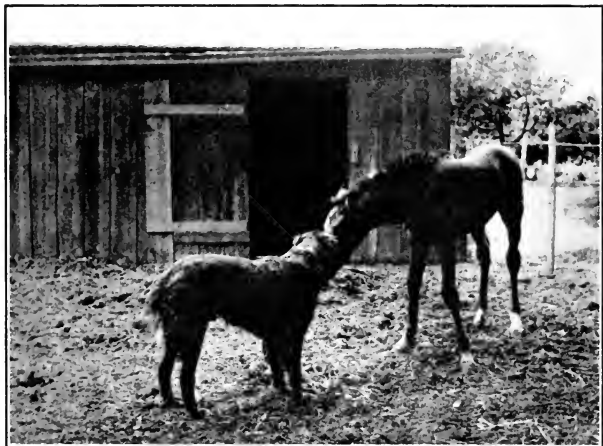


Exercise and Play for Animals

WHEN animals do not have to work, and in that manner get exercise, they should have regular and sufficient exercise to keep them in health and good spirits. Whether they work or not they ought to have freedom and a chance to play a part of the time exactly as people should. Neither horses nor men should work more than six days a week. Horses and cows should be turned out to grass sometimes, when it is possible. Green food is good for them. It is the natural life of horses and cattle to be out of doors in the fields and woods. Lamé and sick horses often get well with no other treatment than to be turned out in the fields to live on grass and in freedom.

Exercise and play is as necessary to horses, dogs and all other animals as it is to ourselves. They pine and fret and lose their health without it, just as we do.

If you or any other animal had to work all day and every day would you keep well and happy? Why? If you were kept



The dog is licking the nose of his friend, the colt, and wagging his tail

shut up or tied up in doors all day and every day, would you keep well and happy? Why? If dumb animals are like us in animal ways, ought we to treat them like ourselves in animal ways. What do you mean by animal ways? Give all the examples you can think of. What good does it do you to play? A dog, cat or horse? Describe the ways horses, dogs, cats and birds play. Find out how wild animals play and bring stories about it.



Watering Animals

EVERY animal should have plenty of fresh, clean water as often as he wants it. Exactly like people, animals want to drink much more and much oftener at some times than at others. If possible they should have water all the time where they can

get it. If that is not possible they should be given frequent opportunity to drink.

Animals not only suffer from lack of water when they need it, just as we do, but they also begin quickly to lose flesh and strength. All animals, ourselves included, lose flesh and strength much more rapidly from lack of water than from lack of food. The suffering which thirst causes is also much greater than of hunger.

Water should be fresh. After it has been drawn or pumped it soon begins to get stale and flat and, if there are any unpleasant odors in the air, it takes them up and tastes of them. Animals like fresh, cool water, just as we do.



Describe your feelings and those of any other animal when you are thirsty. Describe the effects of thirst. How often should animals be given water and how can you tell when an animal is thirsty? If you know an animal is thirsty but he does not belong to you, what ought you to do? Why? If you are thirsty and your horse, dog or cow is, too, which ought to drink first? Why? What kind of drinking water do you like best? What kind does any animal like best?

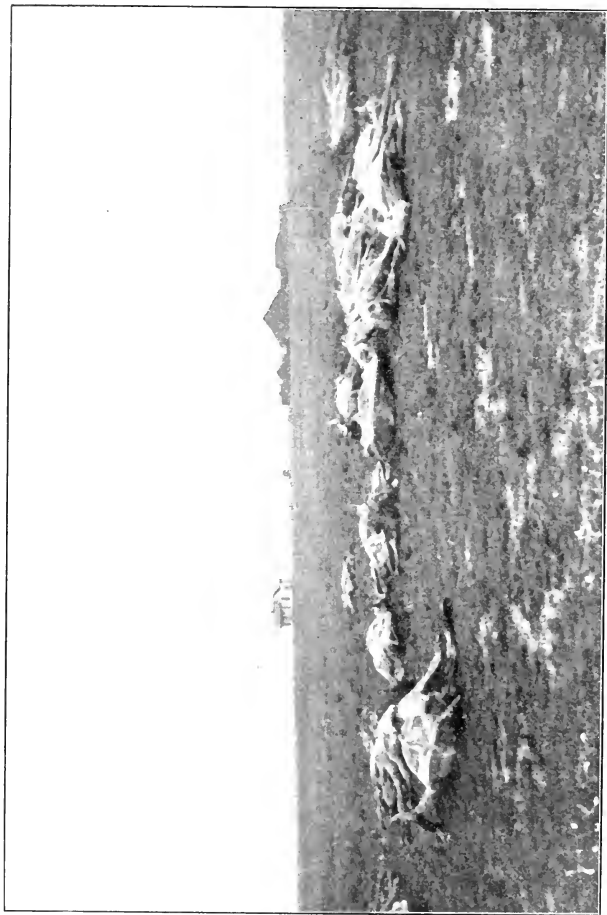


Keeping Animals Clean

ALMOST all animals like to keep clean. In their natural state animals keep themselves clean. They are washed by the rain, bathe in streams and pools, are blown upon by the wind, roll on the grass or in the dust and rub themselves against the trees.

When they are in our hands, kept as a kind of prisoners and not free to do many of the things natural to them and which they would like to do, we must see to it that they are kept clean for they cannot help themselves.

They ought to have clean, dry places to stand in and a clean,



Skinned bodies of cattle starved to death. Comfortable house and barns of their owner in the background. What do you think of the owner?

dry bed to sleep on. Horses, especially, should be curried and brushed. If they are kept in stables in warm weather, they should be washed and dried besides being curried and brushed. If washed in cold weather there is danger of their taking cold. If they are not kept clean it affects their health and spirits.

On a horse's skin, under the hair, the matter thrown off by his pores in sweating accumulates. Dirt and dust also settle and collect in the hair. These things make him itch and feel uncomfortable, the more so if he works hard and sweats much. That is the reason he rolls when he has a chance, shakes himself, twitches his skin and scratches himself by rubbing against posts, fences and the sides of his stall. It gives him great relief and pleasure to have these accumulations removed by currying, brushing and washing. Some horsemen go so far as to say that a good currying is as good for a horse as a feed of oats.

Dogs do not sweat through their skins like horses but they enjoy being combed, washed, brushed and cleaned. It is the same with most other animals. Cats, however, do not like to be wet. They have their own way of keeping clean.



Why do you take a bath, wash your face and hands and comb or brush your hair? If you had only hoofs or paws and were kept tied or shut up how would you keep clean? Imagine yourself as helpless as a horse, dog or other animal is to keep himself clean, then describe your feelings and what you would do in such a situation. Why not wash an animal in cold weather? Why keep animals clean?



A Horse's Saddle

A HORSE'S saddle should be neither too wide nor too narrow. It should fit the horse's back just as every part of a horse's harness should fit him. If it is too narrow it will make tender

and exceedingly sore spots on the ribs where it rests. If too wide it will make a sore on the backbone where it rests. The saddle blankets should be thick and soft, should be kept clean and dry and should be carefully looked after from time to time to see that they do not slip. The girths should be broad and soft but firm and tightly drawn so the saddle will not slip but they should not be too tight so as to distress the horse. If a horse is to stand for some time without being ridden it is a great relief to him to have the girths loosened or, better yet, to have the saddle taken off altogether. Watch your saddle and horse all the time.



Why should the saddle fit the horse's back and the blankets be thick, soft and dry? Why should a horse's girths be broad, soft, firm and tight? Imagine yourself a horse with a saddle hurting you and being ridden, then describe your feelings and what you would do. Imagine yourself as in the last question but with an iron bit in your mouth, your rider jerking you by the bit and whipping you, then describe your feelings and what you would do. Draw a picture of a horse being ridden and treated properly and of one being abused while being ridden. In what ways must you watch and pay attention to your riding horse to keep him comfortable?



The Horse's Bits

THE BITS and reins are the means by which a horse is controlled. Various kinds are used, some of them very painful and cruel. The object should always be only to control the horse, and never to hurt his mouth unnecessarily. Many horses are spoiled by the ignorant and cruel use of bits, besides suffering great and wanton pain. A horse when being hurt cannot control himself. The memory of being hurt lasts long with him.

together with the memory of the thing which hurt him.

The bits should be washed and kept clean and smooth. Metal bands and ornaments, especially if brightly polished, should be kept off the bridle. They grow hot in the sunshine and very often reflect the bright light into the horse's eyes and almost blind him. In this you must remember that he cannot tell you about it—you must watch and observe him all the time lest he be in pain from some cause and you not know it.

A horse's mouth is soft and tender. Keep it so. Use it gently. Always be gentle. Be firm if necessary but always gentle. Never jerk a horse. If necessary to control him when a steady pull will not do so, saw firmly and steadily on the reins but never jerk them. Remember that the reins and bits are to guide and stop the horse and for nothing else. For that reason never jerk the reins when you wish the horse to go. Some people are continually doing this. Always tell your horse to stop before you pull the reins and then pull them with a steady pull instead of a jerk.

Never hurt your horse or any other animal when it can be helped. Never use force and haste when time and gentleness are possible. Most animals are more sensitive than you are. They feel, hear, see and smell better than you do. Accordingly, they often suffer more.

Most people do not realize this any more than they realize that animals have feelings to be hurt. It is the general but mistaken belief that animals are not nearly as sensitive to pain as we are. In the same way, very few people know that they are sensitive to harsh language and unjust treatment and that their feelings are hurt by it in somewhat the same way ours are.



Imagine yourself a horse and describe fully how you would like to be harnessed and driven. What kind of feed would you give a horse with a sore mouth? Describe the kind of bits and



Horses snowbound and starving in the Colorado mountains in snow four to six feet deep. Many hundreds rescued by officers of Child and Animal Protection



the way to use them that you would want, if you were a horse. Describe your feelings if you were a horse, feeling good and anxious to go fast, if your driver jerked you and struck you with the whip.



The Horse's Shoes

FEW THINGS cause a horse more distress than neglected feet. Every time a lame horse puts his foot on the ground he suffers, sometimes acutely. If two feet or more are lame at once, so much the worse. He suffers doubly and cannot show by his walk how he suffers.

If a horse shows signs of lameness, find out the cause if possible without delay. If you cannot tell what it is yourself go to a good horseshoer, not merely a blacksmith who may know little or nothing about horseshoeing and horses' feet, but to a horse-shoer. If he cannot tell what the matter is, go to a veterinary surgeon.

Great skill, study, experience and a thorough knowledge of a horse's feet and legs are necessary to enable a man to shoe a horse properly. A shoe is an unnatural thing for a horse to wear. Being made of iron it is unyielding and prevents the foot from springing and expanding as it was meant to do under pressure and in use, very much as our feet do when we walk or run.

The ailments and injuries of a horse's foot are so many they cannot be described here. Corns or sore spots caused by bruises are the most common and are very hard to cure. About all that can be said here is that the horse's feet should be watched constantly and on the least sign of lameness he should be relieved from work until he is cured. Remember that he cannot tell you how much or how he suffers. All he can do is to limp and hold his foot up. Treat him as you would want to be treated yourself if you were in his place.



Describe fully what would be the effect on you, if you had to walk with a grain of sand or gravel in your shoe? In shoes too tight? If your horse went lame what would you do? Observe lame horses, find the cause and remedy and bring an account to school. Describe a good shoe.



The Horse's Collar

THE horse's collar is the place where the greatest pressure comes when he is pulling. It should be neither too large nor too small, and where it touches his shoulders or neck it should be perfectly smooth and fit perfectly. If there is one place under the collar where the pressure is greater than it should be there a sore spot forms.

The constant rubbing and twisting under pressure as the horse steps forward with first one foot and then with the other, especially in hot weather when the horse sweats, is almost certain to make his shoulders sore unless the collar fits perfectly and unless its bearing surface is kept clean and smooth. The same thing is true of the top of his neck where the collar rests. Every night after the horse's work is done in hot weather his shoulders and neck should be washed with cold water. This washes out the dust and dirt and toughens his shoulders and neck. The collar should be washed clean and smooth at the same time. If this is carefully and regularly done there will seldom be sore spots on his shoulders or neck.

Whenever there is a sore spot under any part of the harness it should be padded all round, if the harness bears on it, leaving a hole where the sore is so there will be no pressure on it and the sore can get well. If the collar is padded in this way or to make it softer, both sides should be padded alike or the strain will come more on one shoulder than on the other. Too much pains

cannot be taken to make collars fit and then to keep them clean and smooth.



Describe a perfect horse collar and give reasons. Describe a perfect harness and give reasons. What would happen to your hands if you had to carry weights all day with rough handles or with handles which did not fit your hands? How would you pad a sore under a horse's collar? Under the back-band? On the top of the horse's neck? How would you pad a sore on your shoulder under your suspender? On your foot under your shoe? Describe a good collar.

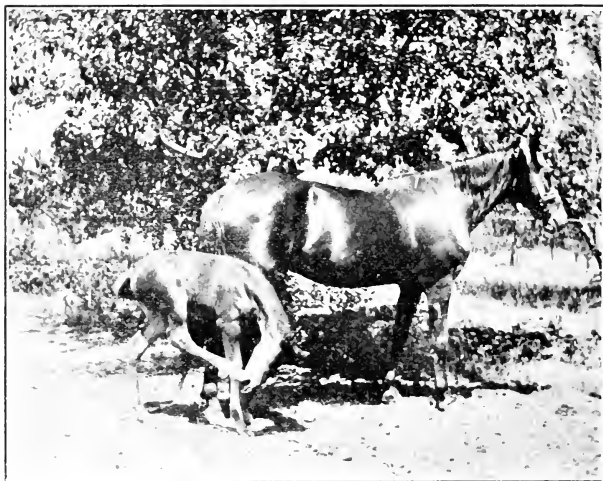


Blinders

BLINDERS are flaps of leather put on the sides of the bridle alongside the eyes to keep the horse from looking sideways or backwards and to keep his eyes and attention on the road in front. They should be used with great discretion. Some horses ought not to be driven with them at all; others can with difficulty be driven without them. Each case should be decided by itself because horses differ from each other just as people differ from each other.

Almost every question relating to the care of a horse should be determined carefully according to the nature of the particular horse. If the use of blinders makes a horse nervous, timid, unsteady and afraid they should not be used on that horse. They should not be used merely for the sake of improving his looks in harness. Unless there is a clear benefit to be gained they should be avoided. When blinders are used they should be put on carefully so as to stand out away from the eye an inch or two, and never allowed to hug the eye close or to get loose and flap.





Why should each horse be studied and treated by himself? Draw pictures of horses with blinders properly and improperly worn. Explain use of blinders and when to use them.



Check-Reins

A CHECK-REIN should never be used except when its use is necessary to proper control of your horse. If he does not need it leave it off. It should never be so used as to cause pain, annoyance or vexation to him. If it does not really hurt him it may still be irksome because he cannot move his head and neck freely.

Vexation and annoyance use up an animal's strength and spoil his temper just as they would with you. Avoid causing

them to any animal. Make all animals as comfortable as you can. They will not be any too comfortable at best.

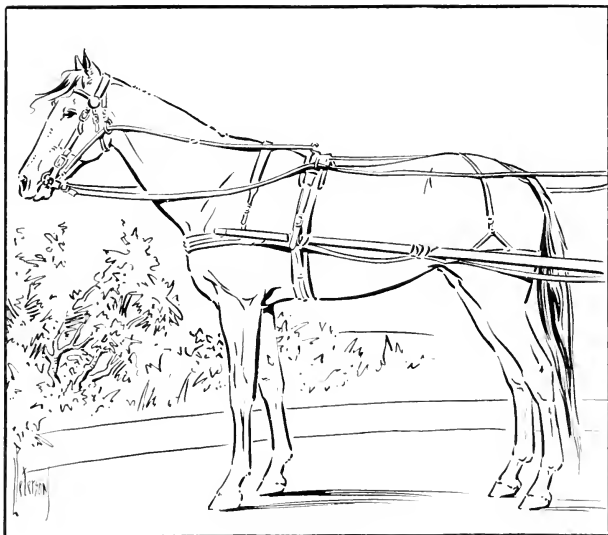
Always take the check-rein off as soon as you stop. Never check your horse up merely to make him look "stylish." It does not make him look spirited or stylish, but unnatural and uncomfortable. The strained and stiff position it forces him to take destroys the natural, graceful curves and motions of the neck. Anything which makes your horse uncomfortable and unhappy diminishes his beauty.

Anything which makes him uncomfortable also diminishes his strength. A draught horse should never be checked. It makes it impossible for him to get his head down into the position where he can lean forward so as to best exert his strength. He cannot pull so heavy a load and is more quickly tired by a lighter one.

When you check a horse it is for your pleasure, not his. If you are driving for pleasure make it pleasant for your horse, also. Give as much thought and care to your horse's check-rein as you would if you had to wear it yourself. If you do that the chances are that you will leave it off altogether. Consider your horse's helpless misery if left checked even a short time, the sun often glaring in his eyes, the pain in his mouth, eyes, head and in the muscles of his neck and back, and growing worse the longer they last.



What is the proper use of a check-rein? The improper use of it and the results? Explain fully how to use a check-rein. Explain fully the suffering and injury caused by tight check-reins. Describe the right kind of check-rein.



THE RIGHT WAY

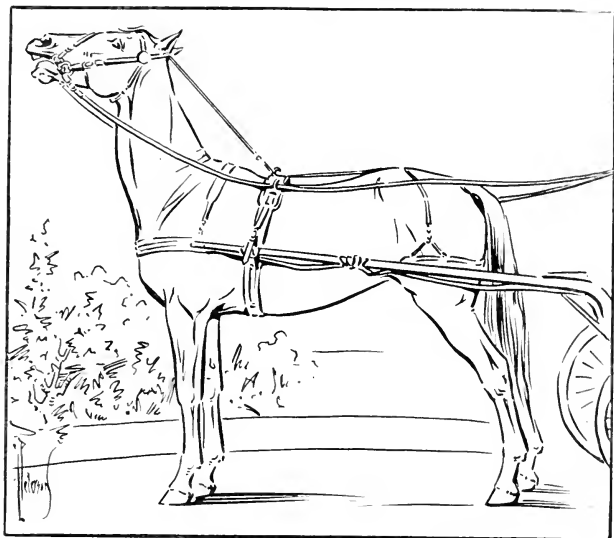
Comfortable check rein. Does not hurt or annoy the horse at all



Harnessing the Horse

THE horse does his work with his harness. It should, therefore, fit him and be neither too loose nor too tight, otherwise it will be come uncomfortable or even painful and cause sores and lameness. Whenever a horse is suffering discomfort, much more if he is suffering pain, it is using up his strength and wearing him out.

The harness should be kept smooth, soft and clean. If, in



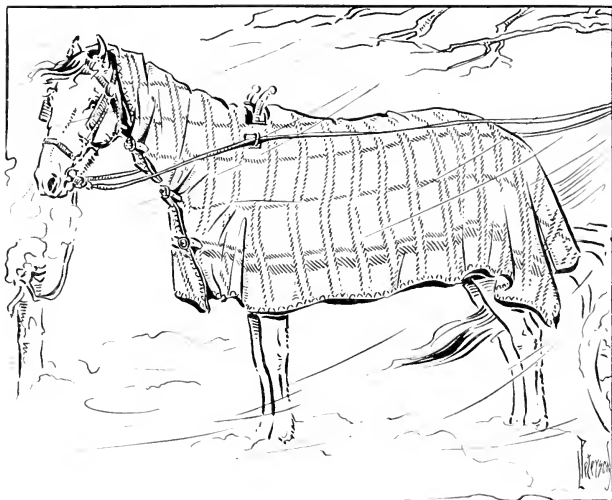
THE WRONG AND CRUEL WAY

The cruel check rein. Owner of the horse thinks he looks "stylish." Horse suffers intense pain. What do you think of his owner? Checking like this is against the law

spite of all care to prevent it, sores or tender places come, shift the harness and fasten so it will not bear upon the sore or tender place, or pad it so as to get the same result.



If you have a sore place on your foot or some other place how do you protect and relieve it? Why does pain tire you, a horse or other animal? How do you relieve pain in yourself or an animal? Describe the proper harnessing of a horse.



THE RIGHT WAY

This is the way to blanket a horse if you have to hitch him in a storm



Blanketing the Horse

WHEN an animal is tied or confined so he cannot move about in cold weather or when a cold wind is blowing or when it is wet and snowy, he quickly becomes cold and begins to shiver exactly as you would do. His blood does not circulate fast enough to keep him warm without exercise any more than yours would. Consequently he needs a blanket or some other protection just as you would need an overcoat under the same circumstances.

It is very cruel and injurious to a horse or other animal to

let him get so cold he shivers. He suffers when he shivers just as you would. If he is old or sick or poor he will suffer more and from a less degree of cold than if he were young, fat and well, just as people do under the same circumstances.

A horse's blanket should be thick enough to keep him warm and dry, should be large, fastened at the throat and tucked down at the sides. If he has to work in wet or snowy weather he is much more comfortable if an oilcloth or canvas cover is put over him and his harness. It keeps him dry and comfortable and protects the harness also. The warmer and more comfortable a horse or other animal is kept the less he needs to eat, just as in your own case.



How do you and other animals keep warm outdoors in cold weather? Why? Imagine yourself a horse shivering and cold but tied or shut up and describe your feelings. Describe fully your duty to your horse when suffering from wet, cold or snowy weather. Describe fully your duty to other animals than your own when they are suffering from cold or bad weather. Tell how and when to blanket a horse.



Stabling the Horse

A HORSE'S stable is his home just as your house is your home. It should, therefore, be made as comfortable as possible. It should be dry, light and airy, and neither too cold nor too warm. His stall should be wide and roomy with level floor or sloping slightly from front to back. A box stall is better than one in which he has to be tied. Remember that he is a prisoner in his stable and the more comfortable you make him the happier he will be.

He would rather not be in his stable all the time. It is better to take him out for exercise regularly. When he comes home

tired from work he should be cleaned and have a good meal and a good bed exactly as you should when you are tired from work.



What is your home and why? Imagine yourself a horse and describe fully what kind of stable and stall you would want and need.



Whips and Spurs

A WHIP is sometimes to be used in dealing with animals but only a little, only when necessary and then with the greatest good judgment. A spirited and well-treated horse will do better without a whip at all. Its use is likely to spoil the disposition of such a horse and make him sullen or flighty. Sometimes a lazy horse will make a greater effort if he is switched a little at the time he is being urged, but he should not be hurt more than that. Never use a heavy whip. It bruises and injures, inflicts cowardly cruelty and breaks the horse's spirit. Nothing more than a temporary smart or sting should be caused by any whip.

Sometimes a sudden shock or fright will cause a horse to shy, back or jump sideways to the danger of the animal, his driver and others. At such a time a sharp command and a quick, sharp stroke of the whip will often save both the horse and his driver.

Never strike a horse with a whip without first speaking to him so he will know what you want him to do. Nothing is more stupid as well as cruel than to strike a horse with a whip without any notice to him and without his knowing what you want him to do. He had no way of knowing what you wanted, and is startled and hurt without knowing at all what it was for. Every time you frighten or hurt your horse unnecessarily you not only treat him unjustly and cruelly, but you diminish his strength just as yours would be diminished by fear and pain.



Horses are docked by the rich for the sake of "style." When they get old they are sold and very often get down to feeding in alleys and vacant lots, like this horse, with no tail to keep the flies away. What do you think of the man who docked him?

Whenever a horse is afraid of something he sees, hears or smells and then you strike him with the whip, he puts the stroke and the thing he was afraid of together in his mind and is apt to think it was the thing he was afraid of which hurt him. Thenceforth he will be afraid of it, for he will always be expecting another blow from it.

If a horse is afraid never punish him for being so. He cannot help it. As well punish a child for being in fear. Gently but firmly and quietly, do whatever is necessary to show him the thing he was afraid of will not hurt him and is not to be feared. Then his fear will vanish.

Never in anger strike a horse or other dumb animal. If you observe this rule you will seldom strike them at all. The same rule applies to all cases. Never strike an animal so hard

or with such a whip as to leave a welt, nor spur him so as to bruise or draw blood. Horses and other animals very seldom need punishment, and then it should be only for correction as with children, and never as a means of gratifying passion.

Whatever animals do wrong it is almost always from ignorance, fear or heedlessness. As far as their natures go, horses and other animals are like ourselves. They do not understand wrong doing as we do, of course, and are not to be blamed as we ought to be for doing what we know to be wrong.

Horses, just like dogs and other animals, have sensitive feelings, only they cannot complain when they feel hurt as we can. So it happens that a great many people do not understand that they have feelings like our own. Their pride and their feelings are often hurt by harsh and abusive language, and still more by a blow, just as yours would be.

The most successful handlers of horses, cattle, dogs and all animals, are those who treat them with kindness, the kinder the more successful. Some of the greatest horse-raisers discharge an employe at once if he swears at a horse. In some dairies a man who speaks loudly is discharged.

Always treat horses and other animals like children. Make them friends and companions, not slaves and prisoners. Make them love and not fear you. Make them consider you their best friend. The nearer you treat them like children, the more attention and kindness you show them, the more intelligent and kind they will be, the more they will do for you and the longer they will live. Also, and very important, the happier they will be and the happier you will be.



Describe your feelings if someone in authority over you wanted you to do something, did not tell you what it was but struck you instead. What animals are treated in that way? Is it right to strike anybody or any animal in anger? Why? What



is sought by striking a blow? How would you overcome an animal's fear? Why has an animal a right to be happy? Why make animals your friends? Give all the reasons you can think of. Tell how animals should be treated in general.



·Driving

IN DRIVING, remember that the reins and your voice are the two means of letting your horse know what you want him to do. Never jerk the reins. They are for guiding and stopping him. The reins should be held and drawn firmly, steadily and gently. When you jerk them you startle and confuse your horse, hurt his mouth cruelly sometimes, and make him afraid and uncertain of what you want. If your horse threatens to become unmanage-

able and is hard to hold, "saw" on the bits, but with a steady motion, not with jerks.

Don't trot your horse down hill or up. It is very hard on his forelegs to trot him down hill and very exhausting to trot him up hill. Running him down hill or up is, of course, worse than trotting him.

Don't push him beyond his natural speed for it exhausts him quickly. A horse, like you, has just so much energy, strength and endurance. You can exhaust it all in five minutes, or in running him a mile, so that he will not be able to do much more that day. You can even kill him, or ruin him for life, in a few minutes' over-driving.

You can work him all day long and travel many miles, and at the day's end, he will still be strong and able to go further although tired. Great effort beyond his strength or speed not only exhausts him quickly but is apt to do him permanent injury.

Look out for stones and obstructions in the road. See that he himself has good footing, and that the wheels strike as few stones as possible. Every time the wheels strike even small stones it jerks the horse and tires him fast. Look out for poor bridges.

If your horse does not travel well he is probably sick. Watch him carefully and do not urge him too much. An apparently small illness of a horse on the road often results in his death in a short time, if he is driven. Watch him carefully for lameness. It may be caused by a pebble in his foot, or some other equally easily cured thing, which will cause him intense pain and long lameness if neglected even for a little while. Don't continue to drive him when he goes lame.

Watch his harness. See that it is sound, that it fits him well and that he is comfortable in it. Don't check him so high that he will be uncomfortable, much less in pain. He doesn't look well, travel well or feel well, if he is checked so high as to be uncomfortable.

Remember all the time that he cannot talk, that he must depend on you to see that he is not uncomfortable in the harness you put on him; also that he must depend upon your judgment while doing the task you set for him, in the place where you put him and in your service. Treat him as you would like to be treated. Keep in mind what you would probably want if he were the driver and you the horse. Go slow in sand or mud. Make him feel all the time that it is his best friend who is driving him, for whom he is working, and that you are watching him to see that if he needs anything he shall get it. He will learn to let you know when he wants anything if he knows you will pay attention when he tries to tell you.



How should you hold the reins when driving? Give three reasons why it is wrong and foolish to jerk a horse. What is the difference between a horse tired and a horse exhausted? Imagine yourself a horse under saddle and describe fully what you would like to have your rider keep in mind for you. Imagine yourself a horse working in harness, and do the same. Why does a horse keep turning his neck from side to side when he is checked too high? Why bend his back and stretch out his hind feet when checked too high? Describe all the ways in which you would suffer if you were a horse checked too high. What is the best way to understand how other animals and people feel when in pain or trouble? Imagine yourself a horse overdriven, driven when lame, sick, sore, tired, exhausted, hungry and thirsty and in each case describe fully how you would feel and what you would want done for you. Tell how to drive a horse.

Hitching

TWO THINGS especially should be remembered in hitching a horse; to tie him securely so he will not get away and to make sure he will be comfortable while hitched. If he gets loose he is apt to run away and do great damage to himself and others. A horse which has once got loose and run away is apt to do so again whenever he has a chance.

Remember to tie him neither too low nor too high to be comfortable, nor too short. If tying him to an upright post be sure to tie him so the strap will not slip down and hold his head down, or get so low he can put his foot over it. Tie him so he will not have to face the sun, wind, rain or snow. Unfasten his check-rein, if he has one, so he can move his head freely about. The more comfortable he is the more quietly he will stand.



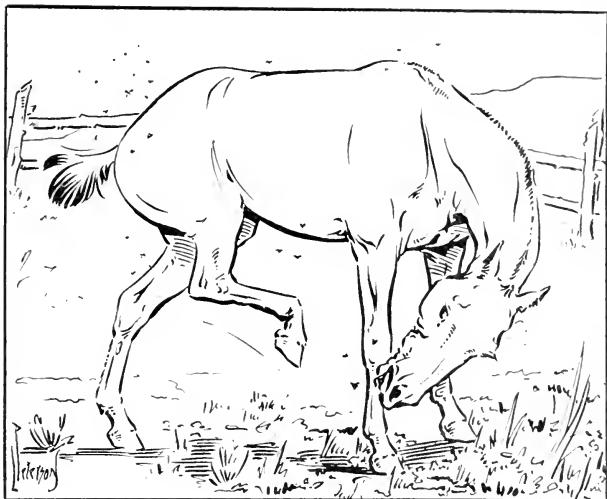
Imagine yourself a horse and then describe fully how you would like to be tied under all the conditions you can think of.



The Horse's Tail

THE HORSE'S tail was given him chiefly for his protection from flies, gnats, mosquitoes and other insects. It is also one of his chief beauties. Any cutting or shortening of it when insect pests are active so as to prevent him from using it to protect himself is most cruel and injurious. This is true at such a time of merely cutting the hair of the tail short.

If this is so, it is plain that the cutting off of the bone and flesh at the end of the tail, which is called docking, is one of the most cruel and inhuman injuries which can be inflicted on a horse. The operation is itself very painful and it deprives the horse of the protection of his tail for all his lifetime. None



Horse being eaten up by flies. Docked by his owner. Has no tail to keep the flies off.
 Almost crazed. What do you think of his owner? Docking is against the law

but the most careless and heartless will inflict this injury on a horse.

It is favored by lazy grooms who are thus spared the care of the horse's tail, by foolish people who think it gives a smart and jaunty appearance to a horse and by vain people who want horses different from those of their poorer neighbors. In reality it spoils his appearance and often his disposition. He seldom forgets the pain of the operation and in fly time he is helpless against their attacks. Horses that have been docked are apt to be nervous, irritable and uncertain. Sometimes they are so unstrung by it that they are dangerous to drive. There is never

any excuse for docking except as a surgical operation when the tail has become diseased, which excuse happens rarely. It is prohibited in the armies of Great Britain and the United States, and even the use of a docked horse is forbidden by law in some states. The operation of docking a horse is made a crime in most states.

Nicking is a criminal offense, also, and consists in cutting the tendons on the under side of a horse's tail and keeping them from ever reuniting. It forces the horse to always carry his tail raised in an appearance of high spirits. It is very painful and like docking is a cruel and cowardly injury. All mutilation of the flesh of animals is to be avoided unless justified by actual necessity.



Why is it made a crime to dock or nick a horse? Is the man who hires or pays another to commit a crime also a criminal? Why? If a man hired another to dock or nick a horse, would he be a criminal because he hired the other man to do so? Is the infliction of necessary pain justifiable? Define necessary. Give illustrations. Imagine yourself a docked horse and describe your feelings in being docked, and in fly time afterwards. Draw a picture of a docked horse and of one not docked. What do you think of people who drive docked horses?



Skin, Hair, Feet and Teeth of the Horse

WHEN a horse is healthy and in good condition his skin is soft and pliable and his hair, when brushed, smooth and shining. A horse's coat generally shows at once when he is out of health. It begins to lose color, to get rough and dry, and to lose its gloss. It is a sure indicator of his condition, and when it does not look right his health should be attended to at once.

Care should also be paid continually to the feet and teeth of the horse. They sometimes suffer from decayed teeth and from toothache exactly as we do, only they cannot tell us what the matter is, nor how they suffer—we have to watch them to find out the cause. As old age approaches their front teeth sometimes wear down so they cannot bite grass, or they drop out altogether or, on the other hand, grow so long the grinders will not meet and hence they cannot chew their food. The grinders of all horses, as age comes on, grow long or wear into irregular surfaces so they do not meet properly to grind their food. When in this condition they have to bolt their food without chewing and the result is the same as it is with us when we bolt our food without chewing. They do not get the nourishment out of it, and their stomachs soon become out of order. No matter how much they eat in this condition, they grow poorer and poorer, starving slowly to death because they cannot eat properly. It is then necessary to have their teeth filed down to a regular surface by a veterinarian who has the necessary tools and who knows how to use them. Horses sometimes have other diseases of the mouth, just as we do, which make their mouths so sore they cannot eat. They must be watched and whenever it is necessary fed soft food till they can eat again.

Probably no one thing causes the average horse so much pain as neglect of his feet. To a sore or lame-footed horse every step is painful. A horse's foot is a very delicate and wonderful thing. It bears enormous weights and is used very hard. They need to be very carefully watched to see that they are shod often enough and by competent horseshoers, for not every blacksmith is able to shoe a horse properly. They have to be watched to see that they do not suffer from corns, which are caused by bruises and are exceedingly painful and difficult to cure, to see that their hoofs do not crack, to see that little stones do not get into the frog of the foot and cause bruises and lameness, and that many other injuries do not occur. Nails are often stepped on

and make very painful and sometimes dangerous wounds from which lockjaw and blood poisoning result. Remember the horse cannot tell what the matter is—you have to watch and act for him.



Out in the storm, freezing. Owner in the warm house. What do you think of him?

horses properly? Why do you have to watch animals you are using? Describe fully how you would care for the skin, hair, teeth and feet of a horse.

Sick, Sore and Lame Horses

ANY UNUSUAL behavior by a dumb animal has a good reason. In his dumb way, the only way he has, he will show you if you watch him, that he is not well, that his foot, leg or shoulder hurts him; that he is in pain somewhere, that he feels sick or weak, or that he wants something. You must watch him and try to find out what he wants, and then try to help him get it. He will find out after a while that you understand him and will try in other ways to let you know what he wants and needs. If you do not pay any attention or do not try to help him, he will

not keep on trying to tell you nor learn by trying how to tell you better. Not many things are more touching than the confidence and hopeful eagerness of a well-treated animal to tell his owner or friends what he wants, when sure they will help him get it.



Find out and give all the ways in which an animal shows you that he is sick, sore, lame or in pain, and where. Imagine yourself a sick horse and describe your feelings toward your owner if he made you work and whipped you. Why has your horse a right to be doctored and nursed by you when he is sick? What right from you has a horse belonging to somebody else when he is sick? Why? Tell how you would want to be treated if you were sick, sore or lame.



Fat and Lean Animals

GENERALLY speaking, it can be depended on that a fat animal is in good health, well fed, watered and cared for. Lack of water will cause an animal to lose flesh much more rapidly than lack of food, and is the cause of much greater suffering. Pain makes an animal poor. Fear and anxiety have the same effect. A horse in constant pain will not stay fat. A horse in constant fear will grow poor. Poor teeth or sickness makes an animal lose flesh. Overwork does the same thing.

Whatever the cause may be, when an animal is poor it indicates some of the foregoing causes. When an animal is poor it is the duty and also self-interest of the owner to find out the cause and remove it. In order to be in good working condition it is not necessary that an animal be heavy with fat, but there should be no wasting of the muscles. As soon as that begins, starvation begins.



If your horse is poor and stays that way, how many causes might there be for it? What would you do first if you saw your dog, cat, cow or horse getting poor? What would you do next?



Sand, Mud, Snow, Ice

IN SAND, snow or mud it is much harder for an animal to draw a load, partly because it is harder to get a footing in the soft material and partly because it offers resistance to the wheels which sink into it. In sandy, snowy or muddy roads the load should be lighter, the pace slower and the distance less. On ice or snow the horse must be shod sharp or he will slip or fall and strain himself. It exhausts an animal very quickly to have to try to keep his footing on a slippery surface when his shoes are not sharp. If he has to draw a load besides it becomes much harder.



Explain why you get tired so quickly when walking in sand, mud, snow or a newly-ploughed field. Imagine yourself a horse being driven with a load on a soft road and state fully what you would like to say to your driver about the way you should be driven. Imagine yourself a horse smooth shod on a slippery road, what would you say?

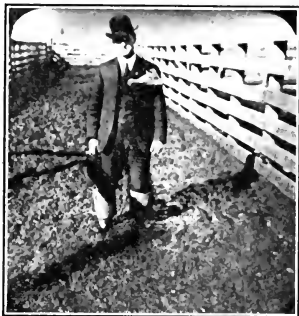


Heat, Cold, Wind, Rain, Snow, Sunshine

ANIMALS are sensitive to all these things in the same way you are. Sunshine is necessary to the health of most domestic animals, and most others. If kept confined all the time indoors their health fails, their spirits droop and they become unhappy. Extreme heat depresses and exhausts them. Cold to a certain degree stimulates them, beyond that it chills, weakens and causes

them pain. What the point is at which heat, cold or other conditions cause an animal suffering and injury differs with every animal; it will depend upon his age, his health or sickness, his natural hardihood or weakness, and whether he is well fed or poor, exactly as it would with you.

Every animal must be considered and treated separately, as far as possible, if he needs it. Bodily comfort for both animals and men is a thing to be sought for, as far as may be. A cold wind chills. Cold rain chills and weakens. Snow falling on the back and lying or melting there is sure to chill. None of these things is bad, but on the contrary is good, provided it does not go so far as to cause suffering. Bodily comfort, as a rule, is the test of what is good for men and animals alike, but especially for animals.



Deep mud in Union Stock Yards. Cattle had to stand, lie down and often to eat here. Company compelled to clean and pave



Imagine yourself a cold, wet or hungry horse, cow, dog or cat and describe fully your feelings. Write it all out. Imagine yourself a horse tied to a post, a cat outdoors on the window sill, a dog at the door, a cow in her stall, all cold, wet and hungry, and describe fully your feelings and thoughts. If you were eating a good dinner in a warm, pleasant place, or going to sleep in a warm bed, and you learned all at once of an animal cold, wet and hungry outside, what ought you to do? Explain fully how

you would want to be treated in heat, cold, wind, rain and sun if you were a horse.



Starting, Going and Stopping

WHEN you want your horse to start speak to him and tell him so. That is the only proper way for him to find out you want him to go. Never strike him to start him. A blow, even a light one which does not cause him any pain, startles him when given without warning and makes him afraid and uncertain.

If he has a load start him slowly so as not to strain and jerk him. When he is going watch him to see that he does not go too fast for his own good, get too tired, go lame or get overheated. Watch the road so as to give him the benefit of it at its best. Avoid stones and sticks which jerk him, slow up a little when the ground rises or falls away or when the road is not good for any reason. Remember that driving a horse is a very different thing from letting him haul you around. In driving him you add your intelligence and experience to his. It takes good sense, kind feeling and constant attention to drive a horse properly.

Similarly, when you want him to stop tell him so. Never jerk him to stop him any more than you would strike him to start him. He does not know you want him to stop till you have said so. Stop him slowly so as not to jar or jerk him. Remember always how you would like to be started, driven and stopped by him if you and he were to change places.



Would you treat a hired horse differently from your own? Why? Imagine yourself a horse and describe fully how you would like to be started, driven and stopped.

Fear and Its Control

IN CONTROLLING a frightened animal, it is almost necessary that you have his confidence. When he is afraid it is almost always of something he does not understand. If he has confidence in you, he is apt to rely on you in such a case. The surest way to gain his confidence is to get acquainted with him and make him acquainted with you.

Talk to him. Make him your friend and make him understand you are his friend, who will see that he is not hurt. The more you talk to animals the quicker they are to learn that what you say means something. They begin to take an interest then in knowing what you mean.

Never punish an animal because he is afraid. The only way to cure an animal of his fear is to show him there was nothing to be afraid of. If you punish him when he is afraid he may obey you, but it is because he is more afraid of you than of the object of his fear. That is not only cruel but stupid.



Imagine yourself a horse that is afraid, and describe fully how you would want to be treated. The same with yourself in the place of a frightened dog or cat. Explain fully how you would deal with a frightened horse. A frightened child.



Ambitious, Spirited and Fretting Animals

ANIMALS differ from each other in disposition and intelligence just as they do in their looks, and just as men, women, boys and girls differ from each other. They are all different.

Some horses, for instance, are ambitious, spirited and eager to go or to do. Others are sluggish, lazy or stupid. Neither kind of horse can help being just what he is. The slow, lazy or stupid horse cannot help being that way any more than the heavy, big-

boned and big-bodied cart horse can help not being a racer. The spirited, nervous and high-strung horse cannot help being so, for he was made that way.

Owners, drivers and all persons having to handle animals should take each one by himself, study him and give him the kind of work, care and treatment best suited to him.

The spirited and ambitious animal will run or work himself to his injury, and often to his death, if he is allowed to. He will fret and worry if held back or hitched up with a slower or duller horse.

Never punish him for fretting. It is the same as punishing him for the noble qualities of eagerness and ambition. It is both cruel and stupid. All cruelty is stupid. He should be indulged and controlled gently. His energy and ambition should be admired, appreciated and preserved. Ambition and eagerness to do something good ought to be encouraged in both people and animals. They are among the noble and useful qualities of life which are too scarce.

On the other hand, a slow, stupid horse ought not to be punished or scolded for not being lively and full of energy. Both are as they were made, do not know anything different and cannot be made different, except that the spirit of the proud horse can be broken by abuse, and he be made a poor, dispirited and dejected creature, just as some people have become broken-spirited from the same cause. There are few sadder sights than this, of noble qualities misunderstood and destroyed by ignorance and cruelty.

The slow, dull horse, on the other hand, can be made a timid, nervous creature, living his life in fear and misery. Both can be tormented, made unhappy, have their dispositions ruined and spirits broken by undeserved punishment or stupid abuse, exactly as your temper would be spoiled and your heart discouraged by being scolded and pulled back all the time, and your

eagerness to be doing something good balked and blamed. It would be the same if you were not very quick, but doing the best you could, and yet were scolded and blamed for not doing better.



Imagine yourself a spirited, active, fast horse and describe fully how you would like to be treated and why. Imagine yourself a dull, heavy, plodding horse, and describe fully how you would like to be treated. What is the best way to find out how animals and people should be treated? Why?



Teasing and Petting Animals

NEVER tease a horse, dog or other animal. It tends to spoil their tempers and to make them vindictive and dangerous. They do not know enough to understand teasing as we do, so they resent it. They are helpless and cannot escape.

Teasing is generally thoughtless. If it is practised on some person who can take care of himself and give as good as he gets, there need not be much harm in it, because no mischief is done.

But if it is practiced on the helpless, either children or animals, so that it hurts their feelings or makes them angry, it not only is foolish but also mean and cowardly. It is true of children and of all animals.

The temper and disposition of good dogs is very often ruined by the teasing of mischievous boys who think it is fun, and who do not realize how mean and cowardly it is. The dog does not like it, does not understand it, and often becomes vicious in self-defense. Sometimes he is killed because he has become vicious, when the boys who teased him are the ones who should be punished. It is natural and right for animals to defend themselves, and that is what they are doing when they resent teasing. If you have to tease somebody take somebody able to defend

himself. Don't be cowardly and cruel enough to tease your little brother or sister or your horse, dog or cat.

On the other hand, almost all animals love to be petted. Kindness and caresses will win over almost any animal, provided you treat him well in other ways. Caresses and soft words do not make up for food, water and shelter, and if you lavish petting on an animal you neglect in other and more important ways, you are sure of the contempt of all sensible and just persons. Pet them all you want to but first see that their wants are supplied.



Why and how does it hurt you to be teased? If you teased a dog till he bit you, or a horse till he kicked you, who would be to blame and who ought to be punished? Why? Which is worse, to let somebody else be punished for your fault or to be punished yourself? Why? If you were hungry, thirsty, cold, sick, lame or sore which would you want first, caresses and soft words, or food, drink, warmth and care? Why? Explain why it is cowardly to neglect or abuse a dumb animal. Is it cowardly to be cruel? Why? Can a man be both brave and cruel? Explain why.

Explain how it is possible to admire some things and despise others in the same person. How can you tell which traits are good and which bad? Ought you to be fair and just to persons and animals you do not like, and who do not like you? Why?

What is there wrong about petting a horse or dog at one time, and kicking him at another time if you feel like it? What is the difference between punishment and abuse? Between neglect and abuse? Explain fully what punishment is for. Have you any right to punish unless the creature punished knows why, and will be bettered by it? Why? Why is punishment to be avoided as much as possible? Is it right or wise



to punish when you are angry? Why? Explain when it is proper and necessary to punish? Why should you always remember how much less animals know than you? Why should you keep in mind the reason you are punishing? Why are teaching and persuasion better than punishment when it is possible to use them? Explain fully.



Slipping, Stumbling and Fallen Horses

DRIVING a horse fast up hill exhausts him quickly. Driving him fast down hill causes great strain and jar to his forelegs and is likely to make him stumble. When he does slip, or stumble, it is no more his fault than it is yours when you slip and stumble.

Never strike, jerk or scold him for doing any of these things, but find out what the cause is and then remove it. It may be

that he is not shod properly, his feet may be tender or his legs weak, he may be tired, the road may be rough or slippery, or there may be something else to make his steps uncertain. A two-wheeled cart often swings a horse off his feet.

When a horse falls if there is any danger of his plunging or kicking when he gets up, hold his head down till he can be unhitched. If he has fallen on ice or snow and it is hard for him to get up, spread a blanket or shovel some cinders or dirt for him to put his forefeet on in getting up.



Imagine yourself a horse and describe your feelings if hurried or urged when drawing or carrying a heavy load up hill. Imagine and describe your feelings if you were scolded and struck when you slip or stumble. What would you do to prevent a horse from falling if you were driving him on a slippery or icy road? Tell how you would want to be treated if you were a horse and had slipped, fallen or stumbled.



Shying, Kicking, Rearing, Biting, Runaway Horses

ALMOST all the bad and dangerous habits of horses which sometimes appear to come from a bad disposition really arise from some cause which can be found and removed. Some defect of his body or mind, some pain, annoyance or abuse from which he has suffered in times past accounts for most of the tricks and bad habits for which horses are often unjustly and cruelly punished and abused. In most cases where animals misbehave, as it is called, what they need is good sense and kindness instead of punishment. The cause for apparent misbehavior is more often than not something from which they suffer, which they cannot help, and which it would be cruel to punish them for. The horse cannot tell what the trouble is and is abused for what would make us feel sorry for him and pity him if we knew the facts.

For example, shying is generally caused by defective eyes, by having been injured, by fear or some similar reason, for which the poor creature should be pitied rather than blamed. Runaways generally arise from a sudden fright or from the peculiar liability of a horse to be seized with sudden panic, a wild, unreasonable fear of nothing in particular. To prevent shying, remove the cause. To prevent runaways, don't let your horse get started.

A kicking horse is often made by something falling against his hind legs and hurting him. Instinctively he kicks to protect himself. A biting horse is often made so by teasing him. He bites to protect himself. A horse rears to get away from something which frightens, annoys or hurts him. Habits in horses are quickly formed, just as in ourselves. Balky horses are made by overloading, getting them discouraged and sullen.

There is a reason for everything which goes apparently wrong. The only sensible thing to do is to find the cause and, if possible, remove it. That is true of everything else as well as of the conduct of animals.



Imagine yourself a horse and describe in how many ways you could show it if you were being hurt. Would you strike or otherwise punish your horse if he shies? Why? Explain why defective eyes may make a horse shy.

Imagine yourself a horse and state fully what you would say to your driver, if you could, about any of the bad habits mentioned in this lesson. How many things can you think of that might make a horse kick? Rear? Bite? Shy? Run away? Lunge forward? Why is a horse or other animal to be treated like a dumb child? What should you always do when an animal acts in an unusual manner? Why?

Interfering and Over-Reaching

SOME horses in trotting strike the inside of one fore ankle with the inside of the other fore hoof. This is called interfering. Unless prevented it makes a very sore and painful bruise on the ankle.

Some horses swing the hind hoof a little too far ahead and strike the heel of the fore foot with the toe of the hind foot. This is called over-reaching or forging. It also makes a painful bruise and sometimes severely strains and wrenches the horse. Both these things should be carefully watched and horses not allowed to go on injuring themselves in this way. Both are sometimes natural but oftener are caused by improper shoeing the shoe in case of interfering sometimes being set too far inside, in the case of forging sometimes projecting too far forward, or the weight of the shoe sometimes causing the foot to swing out of its usual course. As soon as discovered protect the ankles and prevent its recurrence.



Strike your ankle or heel a sharp blow and describe the feeling. Describe fully what you would do in case of interfering or over-reaching.



Balky Horses

THE state of mind which causes a horse to balk is not clearly understood. It is likely that it differs somewhat with different horses. As near as can be determined it is oftenest an expression of sullenness, resentment and discouragement. The horse apparently makes up his mind he will not try any more. It is generally caused by overloading, beating and abuse. The horse seems to decide that it is of no use to try, that he can't pull the load, and that he will be beaten anyway, whether he tries or not. So, whenever he happens to think of it, his feel-



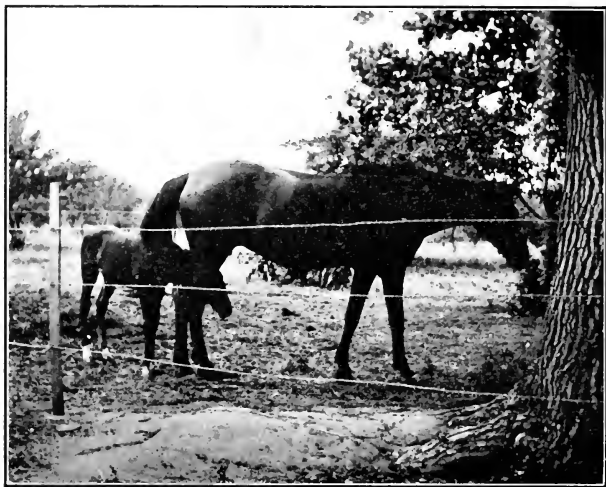
Died of thirst on the prairie. Water holes fenced off. What do you think of his owner?

ing of bitterness and resentment comes over him again and he balks. People act and apparently feel in exactly the same way.

It is almost always useless to punish the horse. Besides, it is unjust. The fault was not his to start with, nor is it now.

The treatment is exactly the same as for a balky or sullen child. That is, get his mind off himself, and get him to think of something else. Many methods are used but their objects are the same. Hardly any two horsemen favor most the same method. But all of them agree that whipping and abuse do not do any good and are very cruel.

Explain fully and in your own words why a horse balks. Explain fully why you balk and how you feel. Describe how



The colt is standing so his mother's tail will keep off the flies. If his mother had been docked she could not keep the flies off herself or her colt

to cure yourself of balking. Describe all the different ways you can find of curing a balky horse and explain which ones are wrong, if any, and why. What is the difference between starting a balky horse and curing him? Why is it wrong and foolish to lose your temper over a balky horse? What do you mean by losing your temper?



Flies and Gnats

HORSES are very nervous animals, some of them more so than others. Flies and gnats annoy and distress them very much. When flies, mosquitoes and gnats are very bad, horses

exposed to their attacks quickly begin to lose flesh. In some countries the attacks of insects are fatal to animals.

Horses and some other animals have the power to twitch the skin on the fore part of the body and thus dislodge insects. Their hinder parts can be protected by their tails. Twitching the skin, switching the tail, stamping and biting are all the natural means of protection from such insects horses and like animals have.

These means of protection are more nearly sufficient in the field where the horse is at liberty, but when he is harnessed, or is tied in the barn where flies are especially thick they are not enough. Fly nets should be used in such cases, for the body and especially for the eyes, which are particularly subject to the attacks of flies. The stable should be kept dark if it can be. Kerosene and water sprayed around the stable where the flies breed will diminish their numbers a good deal.

The tail should be left long. In muddy weather it can be tied up. The hideous cruelty of cutting off part of the bone and flesh of a horse's tail and then searing the stump so the tail will never grow again, is a wicked and cruel thing in the same way that putting out the horse's eyes would be. It is called docking, and is supposed by some cruel and thoughtless people to give the horse a smart appearance, while in reality it destroys his beauty.

The operation is very painful and after it has been performed the horse can never again protect himself against insects. In almost all civilized countries docking is a criminal offense. Yet in great cities many docked horses can be seen, because it is a crime committed in secret, and the evidence of who did it cannot be obtained. The person who pays to have it done is often as guilty as the man who does it and sometimes more so. It will go out of use as people grow kinder and more intelligent.

The tendons under the tail are sometimes cut after a horse

is doeked so he can never draw the tail down again. This is called nicking. Doeking and nicking go together—both cowardly cruelties.



Explain fully why doeking and nicking horses are both so cruel that the law makes them crimes. What is a crime?



Rest and Holidays

ANIMALS which work, exactly like people who work, need rest and occasional holidays. All creatures have a right to comfort and happiness and those who work have an especial right because they earn it. Moreover, they do their work better, do more of it and keep their health and strength better. It is for the interest of their owners to treat animals as well as possible in all ways, and this is one of them. It is so much for the owner's interest to treat his animals well that only stupid and reckless people will ever ill-treat, neglect or abuse their animals, whether they care anything for the comfort, rights and happiness of the animals themselves or not.

Horses, for example, should not work too many hours a day, should rest one day in the week and should have an occasional week or month in pasture, when possible. This is almost always possible for work animals, even in cities, and pays their owners well.



Is it well for any creature to work seven days a week? Why? Explain what you mean by resting and holidays. Describe a good resting place for work horses.



Out in the storm. Begging to get in the house. Almost frozen. What do you think of the boy, girl, man or woman he belongs to? Cruelty to animals is against the law



Helplessness of Animals

IN THEIR natural state animals run wild, find their food and drink ready for them, and live in freedom to go where and do what they want to. If food, drink and shelter are scarce in the places where they happen to be, they are at liberty to find some other place where they are more plentiful. Generally, in their wild state, instinct and experience teach them where to go.

In captivity or in domestication they become helpless prisoners or slaves, dependent on men for almost everything, unable to help themselves in any way and suffering dumbly and helplessly till their wants are relieved by somebody else, exactly as a

human prisoner would, except that a prisoner can use his voice and speech to make his wants known.

Besides that, more attention is paid to the wants of a child than to those of an animal, and he is not likely to go so long without relief. Even a child is not so helpless as an animal. A child so young he can only cry is pretty sure to attract the notice of someone who will see that he is relieved.

The cries of animals are not understood by many people and many of them suffer without making any outcries. The suffering of animals is not considered so important as that of human beings by most people and it requires a much greater degree of it in the animal to move people to action than would be necessary in the case of children.



What is meant by a prisoner? A slave? Dependence? Freedom? Captivity? Domestication? How are animals like prisoners? Like slaves? Imagine yourself an animal, then explain in how many ways you would be more helpless than you are now. Explain as fully as you can how you would want to be treated if you were an animal.



Old, Poor, Forlorn and Injured Animals

THOUGHITLESS and cruel persons often laugh at old, lame and hurt horses and other animals, seeming to regard them with contempt. The more forlorn and pitiable they are the funnier it seems to such people. Anyone who finds amusement in the distress of an animal would be amused also at the distress of an old man or woman, poor, crippled and in distress.

Such people also are apt to laugh at the pain and the cries of an injured animal. When a dog has his leg broken, cries out in his pain and goes limping along or runs away in fear, or

when he has been struck with a stone and yelps in pain, it is amusing to such people.

It is not easy for right-minded people to understand the lack of thought and the savage nature which is pleased at the suffering of any creature. All persons who feel anything but sorrow and pity when any creature is hurt, are cruel-hearted or cold-hearted people who are not to be trusted. There is nothing funny about poverty, pain, distress or old age. Only stupid, cruel and cowardly people laugh at them. Anyone who does would laugh at your pain and suffering just as quickly as he does at that of others.

When a horse is poor, lame and old it is generally true he has spent his life in patient, useful labor and has been abused and neglected by those for whom he worked. Anybody who is amused by his suffering is a good person to watch and to let alone.



Why is it a sign of cruelty to laugh at a poor, lame or old and decrepit horse or other animal? Why is it a sign of cowardice? Of thoughtlessness? Imagine yourself with a broken leg and people laughing at you and describe your feelings. Imagine yourself laughed at because your clothes are old, poor or ragged, or because you are a cripple, or because you are blind, or because of any other misfortune that may have befallen you. then describe your feelings. Why should we respect pain or trouble of any kind? When any creature is in pain or distress of any kind what ought we to do besides feel sorry? Explain fully.





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Intelligence and Virtues of Animals

ANIMALS, exactly like ourselves, differ from each other not only in shape, size, strength and other characteristics of their bodies, but also in disposition, intelligence and qualities of mind and heart, for animals have hearts and feelings like ourselves. This is not only true of animals of different kinds but it is just the same in different individual animals of the same kind. No two horses, dogs or other animals are just alike any more than any two men, women or children are just alike.

Some are very much brighter and quicker to learn than others. They differ in traits of character like temper, ambition, reliability, kindness, affection, gratitude and loyalty. Their intelligence and virtues can be made greater or less by the treat-

ment which we give them, exactly as in the case of us humans. If they are neglected, and little or no attention paid to them, they have no chance to learn and become more intelligent. If they are abused and neglected, or treated with indifference and cruelty, their virtues not only have no chance to develop but are stunted, and their dispositions become suspicious, uncertain and sour, just as those of people do who are treated in that way.

Generally speaking, it is true that animals are grateful for favors done them, will not injure one whom they regard as a friend, and are loyal. They are seldom treacherous. Generally, also, they are kindly disposed and will treat you well if not hurt or molested, unless they have been spoiled by abuse.

As a rule, they will treat those who treat them kindly in the same way and will forgive injuries beyond the capacity of forgiveness in the average human. The faithfulness of the horse, the fidelity, gratitude and affection of the dog, are recognized by everybody as being greater in degree than that of most of us. The corresponding virtues of other animals are not so well known but would be almost as highly esteemed, if they were understood.



What is the difference between intelligence and education? Mention some of the ways in which a horse shows his intelligence. A dog. A bird. A cat. Mention some of the ways in which you and other animals learn.

What do you mean by virtues? Mention some of the virtues you and other animals have. What are vices? Mention some of those you and other animals can have? How should you and other animals be cured of vices? Describe how you and other animals should be treated so as to learn fastest. So as to be good. Bring in stories showing the intelligence or virtues of animals.

Old Age

AS IN almost all other ways, we are like animals, also, in growing old. Old horses, old dogs, cattle and all domestic animals are like old people. No doubt wild animals are like domestic animals in being like us if we had a chance to observe them, and are so in growing old.

Their powers of mind and body begin to fail. Their senses become less acute. Their teeth need attention, and sometimes they have to be fed altogether on soft food. Their strength and activity rapidly diminish, as does their value to their owners.

Many people sell their old animals, especially their old horses, after many years of valuable service, and pay no attention to what their lives and treatment may be afterwards.

When a horse has worked faithfully for his owner nothing but necessity should induce his owner to part with him and even then he should take all pains possible to see that he goes to a kind owner. It is only thoughtless and cruel people who do not care what becomes of their animals when they can serve them no longer.



Explain fully what old age means and what special care all animals, including ourselves, need in old age. What has a hard-working, faithful animal earned and what do you owe him in his old age? What is your opinion of a person who mistreats an old horse that has given good service? What do you think of one who treats such animals kindly? Bring in stories about old animals.



Happiness

ANIMALS are happy for the same reasons you are happy. That is, they must be comfortable and feel good. They must be in good health, not suffering pain, and must feel good in body

and mind. They have feelings and affections just as we have, and these feelings and affections have to be considered just as ours do. A horse, dog or other animal cannot be happy when he is hungry, thirsty, cold or sick, nor when he is afraid, lonesome, homesick, anxious, nervous, worried or parted from his human or animal friends. This is true of many other things which make us unhappy and which the horse or dog or other animal feels, too. A mother dog, horse or cow suffers deeply at separation from her puppies, colt or calf.

They are not so well off as we are in some respects, for they cannot forget their discomfort or pain in memory or hope of relief or in thinking of other things, as we can. They live in the present much more than we do.



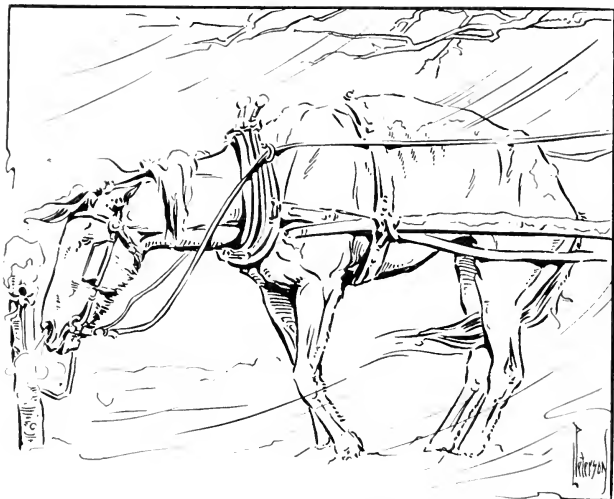
Explain what you mean by happiness and describe some of the things which are generally necessary to it. Why is happiness a good thing for all creatures? What right have you to be happy? What right have animals to be happy? Is there any difference between you and other animals in the right to be happy? Why? How does the happiness of another affect you? How does the misery of an animal or of another person affect others?



Animals Belonging to Other People

OUR first duty is to our own animals to see that they are comfortable and happy. But it is also the right and duty of everybody to see, as far as he can, that all animals are happy and kindly treated. That is because they are themselves helpless and must depend on us to help them when they need it.

We should, accordingly, form the habit of noticing and watching the condition and behavior of animals so we can be of use to them when they need it. If we see them abused or neg-



THE WRONG AND CRUEL WAY

Tied to post in storm, almost frozen, no blanket. Owner comfortable in some warm room. What do you think of him?

lected, uncomfortable or unhappy, we should not hesitate to do all we can for them, ourselves, by calling attention to them and insisting on their being relieved. If nothing else will do, the officers of the law should be called and asked to see that they are properly treated. Any helpless creature, brute or human, has a right to this from us. If we stop to imagine ourselves in the condition of helpless and suffering animals with no one to notice and to help us, we shall not be apt to fail to do all we can for them.



Why is it our duty to care for our own animals more than

it is to care for those of other people? Why is it our duty to interfere for the welfare of any animal? Imagine yourself an abused animal and then state fully what you would want people to do for you. Have we officers to aid us where animals are abused? Have we any laws protecting dumb animals? What penalties are there for violation of such laws?



Cows and Other Cattle

IN GENERAL and as far as the natures of the animals are alike, the same rules apply to the proper treatment of cattle as do to that of horses. Their wants in general are the same. Their inability to supply their wants and their dependence on us are the same.

Except that oxen are still occasionally used to do farm work, cattle do not work as horses do. But as to food, drink, shelter, freedom as far as possible and as to kind treatment in all ways, the same rules apply in their case as in that of horses, dogs and other domestic animals.

The production of beef and milk of as good a quality as possible are the two chief objects in keeping cattle. Quantity and quality will both be better the better the animal's treatment.



Give examples of general care of animals, which is always the same, and of special care which depends on the differences between them. Mention some of the ways in which horses, cattle, dogs, cats and birds need different care. How would you care for wild animals in captivity? Bring in some stories about cattle.



THE WRONG AND CRUEL WAY

Snow on their backs and half way up their legs, in the storm, hungry and half frozen, bawling for food and shelter. What do you think of their owner? Cruelty to animals is against the law



Beef and Milk

COWS are kept to produce milk. Whatever tends to the largest production of milk of the best quality is best for the cow and for the cow's owner. Such things are warmth, shelter, plenty of pure water, enough and a variety of good, substantial and juicy food, cleanliness, the utmost kindness and anything else which goes to the comfort and well-being of the animal.

The chief use of other cattle is to produce beef. The same rules apply to such cattle. The bodily heat of any animal must

be kept up to a certain point. This is done partly by the food eaten and partly by outside heat. It is the same with us. Clothing, fire, exercise and the food we eat, all help in keeping up our bodily heat.

A part of the food eaten goes to repair waste, a part to add new growth, while the rest is used to produce warmth. The more of the necessary heat there is supplied from the outside, the less food we have to eat for that purpose, and the more of what we eat goes into growth, strength and the other purposes of the body. The more warmly a cow is housed the less she is obliged to eat to keep warm, and the more of what she does eat goes into flesh, fat and milk. That is why it is cheaper to shelter animals well and keep them warm.

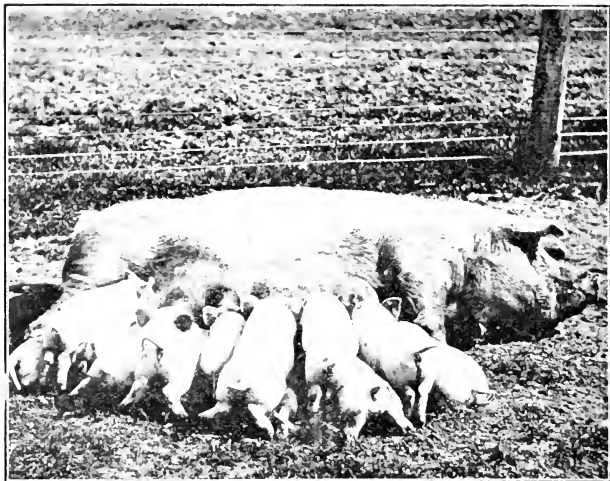
Milk and flesh are both made out of food and drink. The more there is of food and drink and the better it is the more and better will be the milk and beef. Experience shows that a scared, nervous cow falls off rapidly in flesh and in milk, just as a scared and nervous horse loses flesh rapidly. In dairies run on scientific lines an employe who uses loud and harsh language to a cow is discharged at once. It is wasteful, and the owners cannot afford it. The same thing is true of scientific horse-raising. A cold, hungry, thirsty or frightened and unhappy cow does not give very much milk, nor is it very good.

Anger is a kind of poison, bad for man and animals.



Explain fully the effect on animals of being well fed, sheltered and cared for, and of the opposite treatment. Of being kept comfortable, contented and happy, and of being abused, scared, frightened and in pain. How should the food given a hard-working horse differ from that given a cow and why? Explain fully all the reasons for treating animals kindly and well.

What would be the condition of the milk taken from an angry cow? A scared cow?



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Sheep and Hogs

IN A GENERAL way whatever is true of the proper treatment of horses, cattle and other animals is true of sheep, hogs, poultry and other domestic animals. All of them require and have a right to plenty of good, fresh food and drink, to shelter from storms and cold, to good beds, to be treated kindly and to be kept clean. Special care is needed for each kind of animals, to make them thrive best; but comfort and happiness is good for them all and is the right of all.

Sheep are timid and delicate creatures which need especial carefulness in handling. They should not be sheared too early in the spring, for they will then suffer from cold and storms.

When being sheared they should be handled gently and care taken not to cut them with the shears.

Hogs are almost universally supposed to be unclean in their habits, but as a matter of fact it is chiefly the manner of their confinement which makes them appear to be so. They cannot help themselves. In most cases they could not keep clean if they tried. In the fields and woods in their natural state they are not more uncleanly than most other animals. In confinement they should be given clean beds, clean food and drink. Besides their own rights the quality of their flesh as food is directly affected by their way of living and feeding. Many times the flesh of animals is unwholesome and injurious on account of the way they are kept.

Hogs are much more intelligent than they are credited with being, as are most other animals, and while they are despised and looked down upon because of their disposition to gorge themselves, and their supposed uncleanly habits, they are entitled to good treatment. They cannot help their natures, nor do they know that they need any change.



What do you mean by comfort? Describe how you and other animals feel when you are comfortable. Does a hog have as good a right to kind treatment as a horse, dog or other animal? Why? Should our personal feelings of like or dislike make any difference in our treatment of animals? Why?

Mr. A. treats all his animals kindly, justly, and studies their nature, while B. is harsh; cruel, unkind and gives little thought to his animals. Describe the animals in each case, giving their appearance and their disposition. Bring in some stories about sheep and hogs.

The Dog

IT IS claimed that the elephant is the most intelligent of animals. Many people believe the horse is so. But the majority of people would agree that of all the animals with which we are most familiar, the dog is not only the most intelligent, but he also has to the greatest degree the noble virtues of unselfishness, faithfulness, gratitude, affection and good will. Man has no nobler or higher qualities, and very few of us have them to the same degree as they are often displayed by the often despised dog.

Dogs are despised or disliked only by those who do not understand them, or who are themselves deficient in the noble qualities which dogs have.

Dogs are also among the most sensitive of animals, their feelings being easily hurt and their spirits being easily raised or depressed. Loud words and harsh language startle and depress them. Their sense of hearing is usually much more sensitive than ours and their sense of smell is so much more sensitive that we can hardly understand it.

Many people, those who do not understand animals very well, think the way to speak to them is in a loud, harsh and overbearing way. That is a mistake. Speak low and distinctly but not loudly. The essential thing is to make yourself understood and that is not done by loud talk to animals any more than it is by loud talk to people. First get the dog's attention and make him understand you are saying something to him. Then speak slowly, firmly and distinctly.

Like all animals, dogs know much more than they are believed to know by anybody except those who love and understand them, and feel their treatment, whether kind or harsh, much more keenly than most people think. Like all highly developed animals, also, they differ from each other very much in disposition and character as well as in degree of intelligence.

They should be treated on that account as individuals, as persons, and due regard should be shown for their peculiarities. The kind of treatment and training needed by a bold, head-strong dog would spoil the temper and ruin the spirit and disposition of a timid, nervous one. Dogs have many virtues besides those mentioned, as anyone who loves and studies them will discover. It is doubtful if we have any virtues which they lack.



A happy dog

Explain fully, with examples, what you mean by unselfishness, faithfulness, affection, good-will, gratitude. Have you, yourself, any of these qualities? Explain fully why they are called noble qualities or virtues. Are there any other virtues, and what are they? How many of them do animals have? Are any of these virtues selfish? Give examples of all the ways in which the natures of two people or two animals can differ. Explain how these differences should be treated by other people. Explain what is meant by sensitiveness. By despising anybody or thing. Have you a right to despise any creature? What have you a right to despise? How should you speak to animals and why?

Does a dog know what you think of him? How does he know your thoughts? Write out a dog's opinion of a loving master. Of a cruel master. Why do dogs so often look us straight in the eyes? Bring all the stories you can about the good qualities of animals.



Starved dog. Kept chained up till starved. See the suffering in his face. What do you think of his owner?

The Dog

Continued

IT IS the nature of dogs, just as of ourselves, to do whatever they want to. As far as possible, without interfering with the rights of others and our own duties, we should be permitted to do what we want to. But we are taught very early that there are many things we want to do which we must refrain from doing because of some injury to others or to ourselves. As children we are taught and trained what to do and what not to do.

It is the same way with a dog. Naturally he wants to bark, to chase anything in motion, to growl and bite if annoyed and to do many other things which it is inconvenient or dangerous for him to do. But, unless he is taught, the dog does not know any better any more than a child does. So, when a dog is the cause of danger or annoyance to anyone it is almost always because he was not taught how to behave. If you have a dog it is your duty to teach him to behave in his way as well as you do in your way. If you do not do that it is your fault when he gets into mischief or does some damage. If you were kept outdoors and never taught how to act you would not behave much better than dogs do and perhaps not as well in some ways.

Mad dogs are exceedingly rare. Dogs are sick and sometimes delirious, just as people are, and they sometimes act as if they were crazy, just as people do. But that does not mean that they are mad and have what is called hydrophobia or rabies. A great deal of nonsense is printed and believed by most people about mad dogs. They are very seldom met with. Most people live all their lives without seeing a mad dog or hearing of one that was really mad, although most of us frequently read accounts in the newspapers of so-called mad dogs which were really only sick dogs.



Mention some of the bad habits a dog can have. If he is your dog and has any of these habits who is to blame and why? When a dog is sick what should you do for him? How will he be apt to act? When you hear about a mad dog is it likely the dog was really mad, and why? What is a mad dog? When you hear somebody say: "Oh, there's a mad dog!" what should you do? What are the only things we should not be permitted to do? What are the only things animals should not be allowed to do? If you were asked, "Who is to blame, generally, when an animal behaves badly," what would you say? If an animal behaves badly, how would you teach an animal?



Dogs

Continued

LIKE ourselves, like horses and all other animals, dogs need plenty of good food of the kind they like, good water and plenty of it, a good bed, shelter and comfort. They need exercise also and friends. They should have enough to eat and should not be compelled by extreme hunger to eat what is unwholesome and what they do not like.

They need liberty, also, to as great a degree as it is possible to give it to them. It is the same kind of cruelty to keep a dog chained, or shut up, that it would be to keep you chained or shut up. It spoils their temper and disposition, makes them savage and is bad for their health. A chained dog can no more be happy than a chained man can be happy.

Their nature demands society and affectionate treatment. Never scold or strike a dog unless it is necessary to correct him in that way, and not then unless you are sure he will know why it is done. They are not to blame for what they do not know. They are taught, like all other animals, by showing them what you want them to do, and then getting them to understand it.



Dogs and sledge at Cape Nome, Alaska. The lead dog is worth \$500

A cringing dog is generally one who has been abused. He cringes because he knows his weakness and tries to disarm your ill will toward him by being humble and begging you not to hurt him. It is almost always a sign that some cruel and cowardly person has abused him.

In dealing with dogs think first of what you want to accomplish and how best to accomplish it. For instance, if your dog runs away, it is a poor way to cure him of it to beat him when he comes back. He is likely to wish he had stayed away and to go again at the first chance. Make him want to stay at home because he is happier there than anywhere else.

If you want him to love you, it is a poor way to scold, strike and abuse him. If you want him to be intelligent, keep him around where he can learn, not locked up, tied up or shut out.

In other words, treat him in the way you would like to be treated yourself, and you will surely have a good dog, a good

friend, a good companion, eager to serve you, faithful, grateful and kind.



Imagine yourself a dog and explain fully how you would like to be treated in all ways. Why is a dog unhappy when he is chained, shut up or left alone? What is the effect on him of chaining or shutting him up? If he runs away, how would you cure him of it? How many good qualities can you think of which a dog has? What do you mean by liberty and freedom? Why is it dear to you and to all animals? What makes you like people? What makes an animal do so? Explain fully what liberty means. Explain effects of confinement.



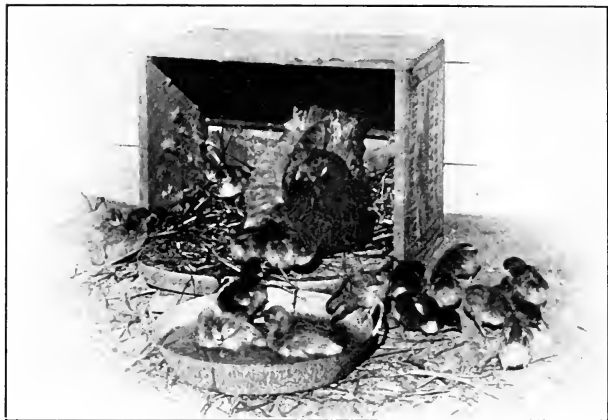
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Mules and Donkeys

THE care of mules and donkeys is practically the same as that needed by horses. It is generally supposed that mules and donkeys are more than usually stupid and vicious. Neither is true. On the contrary, they are more than usually intelligent and kind. Neither are they especially stubborn. It has been the custom to abuse them so much that people believe abuse is necessary. Even if they had special faults it would not be a good reason for abusing or neglecting them. Many people seem to think the possession of a certain fault or faults is a good reason for cruel treatment of animals and people.

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Find out all you can about the nature, habits, virtues and intelligence of mules and donkeys and describe them fully. Learn some true stories about them. Explain how to treat them.



Mother hen, chickens and ducklings



Chickens, Ducks, Geese and Other Fowls

POULTRY is like all other animals in needing good food, drink, shelter and cleanliness, and in repaying to their owner whatever the cost of such care may be many times over. Many people seem to think that poultry does not need much attention, and that any kind of a place will do for them to stay in. But in their case as in that of other domestic animals and in our own case the more cold and hardship they have to endure the more food they will need and the less energy they have left for growth. Fowls are especially subject to unhealthy conditions, diseases and parasites if they are not kept clean.



Which will grow the faster with the same amount of food,

sheltered animals or those exposed to cold, wet, snow, wind and storms? Why? Which fowls will produce the more eggs, the first class or the second? Which course pays the best, to give your animals of all kinds the best care possible, or to neglect them and let them shift for themselves? Which is right?

In shipping poultry what kind of coop should be used?

Give instruction for a merchant who keeps live poultry on sale, telling him how to treat it.

How does a bird feel that stands bent over all day in a low coop?

Write out full instructions on the proper treatment of poultry.



Caged and Captive Animals

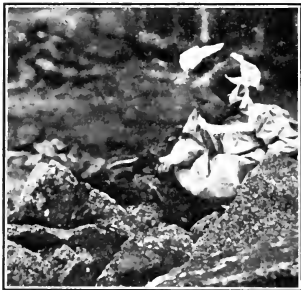
ALL caged or captive animals are deprived of their freedom and natural mode of life. They should on that account receive the care and comfort possible to make up for their loss of liberty and freedom to go where and do what they like. Our own happiness depends more on our freedom to do as we like than on any other single thing.

The cages or other limits in which captive animals are kept should be as roomy as possible, and should be kept scrupulously clean. They should have a regular, plentiful and varied supply of the kinds of food they like best and plenty of fresh water to drink and to bathe in, if that is their nature. They should have good shelter and clean, dry beds. In all ways their comfort should be studied and the irksomeness of their captivity relieved for them. Whatever means of amusing themselves or of occupying their time can be provided, should be given them. They have been taken away from their free, happy lives and are kept prisoners for the entertainment of those who like to

look at them. The most we can do is little enough in recompense for the loss of their liberty.



How many things does a caged bird need all the time and cannot get for himself? State fully the objections you would have to being shut up in a cage. Imagine yourself a bird, and then state fully all



Taming the chipmunk How much better it is to leave him free and happy than to catch him, put him in a cage and make him unhappy

the things you would do if you were not caged. Imagine yourself a horse and describe what you would do if you were free. Imagine yourself a lion, and then describe what you would do if you were not captive. Write out full instructions for the care of caged or captive animals.



Cats and Kittens

BESIDES the general wants of all animals, cats have peculiarities. They have likes and dislikes in which they should be indulged if you wish them to be happy. They love warmth and quiet. They are sensitive and nervous to a high degree.

One of the most common and cruel kinds of neglect in their case is that of leaving them behind when the families to which they belong move or go away. Cats learn to depend on their friends and to regard the home as their own. They know nothing of departure. Their only idea is to stay and dumbly await their friends' return. So when thus deserted they often starve and suffer from thirst and fear.

Another common form of abuse from which they suffer, together with almost all domestic animals, is the rough treatment given them by children whose playmates they are. Children are often not taught to think about them and be kind to them, and so thoughtlessly hurt and abuse them badly. Little kittens especially suffer in this way. But so, also, do puppies, guinea pigs, rabbits, birds and full-grown dogs. Many parents apparently do not think of this, or are unwilling to correct their children when they are cruel to their pets.



Explain in what ways the treatment of a cat should differ from that of a dog. Explain the cruelty of deserting cats, kittens, dogs and other pets. Of caging squirrels, birds and other wild creatures. Of keeping dogs chained or shut up. What would you do if you saw a boy or girl abusing a cat, dog, bird



Rabbit with fore leg caught in cruel steel trap and broken. What do you think of the boy or man who set the trap?

or other animal? How many different ways can you think of in which children abuse and neglect their pets.

Write full instructions for the care of cats and kittens.



Hunting, Fishing and Trapping

N ECESSITY is the only ground on which hunting, fishing or trapping can be justified just as it is the only ground on which the taking of animal life for food can be justified. To destroy dangerous or injurious animals, or to take game or fish for food or other necessary use is justifiable. But to hunt or fish for sport alone is no more justifiable than to injure a domestic

animal unnecessarily would be. To cause or permit any unnecessary pain in hunting, fishing or trapping is wrong. Wild animals have the same absolute right to protection from unnecessary pain that domestic animals have. We have no right to kill or injure any of them without sufficient cause.

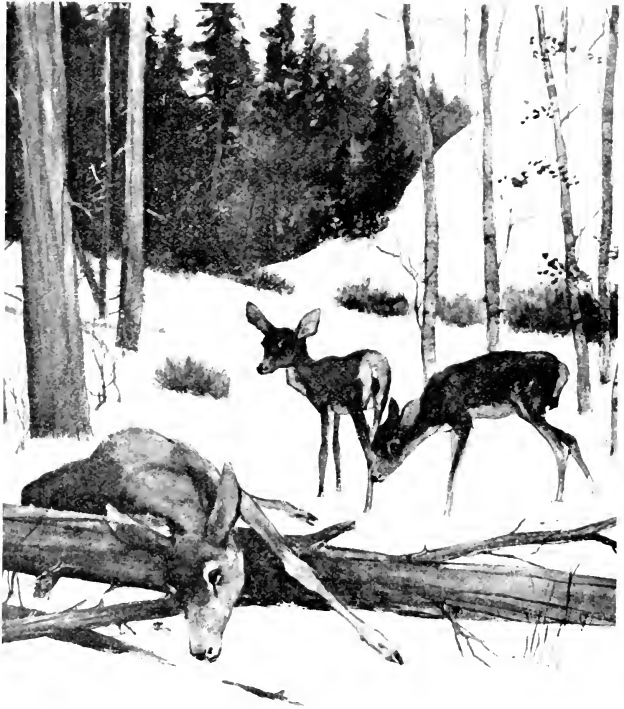
The sport obtained in the pursuit of game is generally the reason given for doing it, but the justification for it is found only in the use made of the game. We have no right to obtain pleasure through the pain of any other creature. If we had the right feeling about it, pleasure in the pain of anything else would be impossible to us but rather, we also should feel pain through and on account of their suffering.

If we are to hunt or fish we have a right to capture only such animals or fishes as our needs or uses require, no more of them than we can use, and then only in as considerate and painless a manner as possible. Fishes should be killed as soon as caught, not left to suffer and die slowly.

Trapping animals is generally attended with extreme and unnecessary cruelty. Even when not hurt by the trap itself they suffer intensely from fear, hunger, thirst and cold. Steel traps with springing jaws which catch animals by the foot or leg, often mangling them and sometimes breaking the bones, always bruising and lacerating, cause excruciating pain and cannot help doing so. Sometimes the unfortunate animal so caught is held captive for days until the trapper visits his traps. As these traps cause such frightful suffering they ought not to be used at all. Their manufacture and sale should be forbidden. The wild creatures suffer exactly as we do. The fact that they are wild is no manner of excuse for causing them needless pain.



What kinds of animals have we a right to hunt, fish for or trap? Describe fully how hunting, fishing and trapping ought to be carried on. What is your duty to a wounded animal which



“A CRIME OF THE WILDS”

*Just another mother murdered; Night is near; the snarling winter
One more pair of weaklings left Wind comes, chilling to the bone
Shivering with fear and anguish, O, ye strong and mighty hunters,
Weak and helpless and bereft. Have ye children of your own?*

*Will your blood-lust ne'er be sated?
Will ye always arm and arm
And go forth and slay — forever —
Slay the thing that does no harm?*

Walter Juan Davis

Mother deer shot by hunters. Fawns will starve or be devoured by ferocious animals.
What do you think of the man who shot her?

has got away? To a wounded animal you have captured? When you have caught a fish what ought you to do at once? Have you a right to capture or kill game animals with young? What kinds of traps only have we a right to use? Imagine yourself a trapped animal and describe fully your feelings. Imagine yourself a wild animal, and then describe your life and feelings. Why should we let wild animals alone if harmless and not game? Describe fully how we should hunt if at all. Describe fully how we should fish if at all?



Families of Animals

HUNTERS seldom think of the pain of their victims or of the happy families among the wild creatures which their guns bring bitter sorrow to.

Yet we know how birds and many other creatures mourn for their dead mates, how the little young ones starve and die when their fathers and mothers are killed and how animal parents grieve over their dead children.

It is all very much like our families—just how much we do not know. We know the dog mother loves her puppies, which are her babies, like a human mother; that she will freeze, burn, starve, thirst, fight and die for them with a fondness, courage, sacrifice and devotion not all human mothers are capable of.

We know the wild creatures love and nurse their children in the same way. We know how the timid little birds fight cats, snakes, owls and hawks to protect their young. But all the suffering and sorrow hunting causes, besides that of the creatures wounded or killed outright, we can only guess at. As time goes on and we grow wiser and kinder there will be less and less hunting done.



Describe a family of birds. Of squirrels. Of foxes. Of wolves. Of bears. Of deer. Find all the true stories you can



What do you think of boys or men who kill or frighten the singing birds, or who rob their nests and so break up their homes?

about the family life of animals. Tell us all you can about your pets. Give all the reasons you can think of for not hunting. Bring such of your pets as the teacher will permit to school. What is a family? Why are the families of animals like those of people? Explain fully how hunting and fishing should be done if at all.



Wild Birds

BIRDS, like other wild animals, ask only to be let alone. They all have a right to be let alone as long as they are not doing any mischief. We are not speaking now of game birds or animals. They are in a different class for one reason alone.

Besides their own rights it is to our interest also not to

molest the birds any more than to molest other harmless animals. They are useful for their cheerful songs and for the countless numbers of insects and vermin of many kinds which they destroy.

Many kinds of birds are regarded as injurious when, if we only knew the facts about them, we should regard them as among our best friends. For example, almost everybody regards hawks and owls of all kinds as enemies because they sometimes catch chickens. As a matter of fact, only one or two species of the many kinds of hawks and owls ever catch chickens. These do so but seldom and earn the few they catch many times over on account of the vermin they destroy. All kinds of hawks and owls, including the one or two kinds which occasionally catch a chicken, live chiefly on vermin which prey constantly on the farmer's fruit, grain and vegetables. These vermin do a hundred or a thousandfold more damage than a hen-hawk does by once in a while catching a chicken.

Crows are often shot at because they sometimes dig up the farmer's newly-planted corn. The service they do as scavengers and as vermin destroyers far outweighs any possible damage they can do to the corn.

Wild birds should never be trapped and kept caged. They cannot be happy in captivity any more than we could be happy in prison.



Name as many of the song birds as you can. Do all song birds destroy insects? What is vermin? Name some of the kinds of vermin which hawks and owls destroy. Name some of the kinds of insects and vermin injurious to crops, whether fruit, grain or vegetables. Find out how great the estimated damage done to crops by insects is in this country every year. How many kinds of hawks and owls kill poultry? How many do not? How do you find out what birds eat? Explain fully how you should regard and treat birds of all kinds.

What damage do mice and ground-squirrels do? What animals keep down these pests? Is it right to put out poisoned grain? Why? What is the greatest service we can do to birds and all harmless animals? Suppose they need something they cannot get for themselves, what then? Suppose somebody else is molesting them, what then? Write instructions on how to treat wild birds.



Wild Animals Not Game

GAME animals, including birds, are such as can properly be used for food. To them may be added those animals so dangerous or destructive as to justify us in destroying them.

The birds and animals not game are vastly more numerous than those which are so. There are many wild animals which are good to eat but which are so small or so valuable for other purposes that it is wrong to destroy them for food. We know so little about many kinds of wild animals, including birds, that we cannot always say just what their usefulness is, but in nearly all cases they are too valuable to use merely for food.

The vast majority of wild animals of all kinds are entirely harmless as far as we know. Most of them are so useful in ways we do or do not know about, that if they were all exterminated we should very quickly find things going wrong in the fields, orchards and woods.

Some of them may do some small damage, but as a rule the good they do so far outweighs the harm that they ought none the less to be protected and encouraged. All such creatures should not only be let alone, in the sense of not molesting them, but should be encouraged and helped if possible. An example of this is song birds eating cherries or berries. They can be frightened away without hurting them, if they are doing too much damage. They do so much good they more than

earn what they eat. The ways and habits of wild animals ought to be observed and studied much more than they now are in order to understand and appreciate them.

Wild creatures of any kind caught and kept in captivity are almost always unhappy and not well. Very few persons know how to feed and care for them properly, even when they are not neglected outright.

It is far better to let them go free to live their lives as they want to and as they were meant to.



What is a game animal? If an animal or a bird has no known value is it therefore certain it has none? Is it therefore right to destroy or molest it? Ought you and all other creatures to be let alone and allowed to have your own way when there is no good reason why you should not? Why?

Give the names of some wild animals you know and tell what benefit they are to us.

Do you think we should have game laws to protect game animals? What birds and animals should be protected? Why?

What is the greatest service we can do for wild animals? Bring stories about wild animals.



Insects

INSECTS are often exceedingly valuable creatures to mankind, doing work no other creature can do and without which we should be powerless to do and have many of the things we need. Many of them are much more intelligent than some larger creatures. When we read what naturalists who have studied ants have found out about them, for example, we can hardly believe it possible they know so much.

It has been found out that ants in orchards go up into the

trees and destroy the eggs of insects injurious to fruits. The same is true of ants in the cottonfields of the South, where they destroy the eggs of the cotton weevil. These are but recent discoveries.

The work of the bee family in fertilizing the flowers is a most important one. It is said that we could hardly produce the delicious fruits and vegetables now so common without the aid of the bees.

Few insects, comparatively, are harmful. Some which seem to be injurious have their uses. It is likely that if we knew all about them they would all be found to be useful in some way or ways.

They are animals, and like all others have their rights. We have no more right to hurt or destroy a small animal than a large one. If they must be destroyed let it be done with as little pain as possible on their account and our own.

The insignificant size of insects causes most people to think it does not make much difference how they are treated. Few of us step out of the way to avoid treading on an anthill and thus undoing the work of the little creatures for months or years, besides killing and crippling many of them. But the truly thoughtful and kind-hearted man does step out of the way.

It is probably true that an insect does not suffer as much from an injury as a larger or more highly-developed animal does, but we cannot be sure. The principle is the same, whether it involves a worm or an elephant. Like all principles, it must be applied with good sense.



Why are insects animals? When have you a right to destroy an anthill? Name some insects known to be useful. Have you a right to destroy insects when they are doing no harm? What rights have insects? State fully how we should treat insects in general.

Reptiles

WHEN harmless they should be let alone like other animals. Much prejudice against reptiles exists because they are not understood and people are afraid of them without cause just as they are afraid of bugs and worms without cause.

Most of them are believed to be poisonous, or injurious in some other way. The fact is that very few of them are poisonous or injurious in any way, and many are of great use. Before molesting any creature pains should be taken to learn whether it is harmless or not, useful or not.



Name two kinds of useful reptiles. Why is it well to let animals alone till you know they are harmful? What ought you to do if an animal is about to be hurt without cause? State fully how you ought to behave toward reptiles in general.



Noxious and Dangerous Animals

WE HAVE a right to destroy noxious or dangerous animals in order to protect ourselves or others against them. It is on this ground that the killing of rats, mice, poisonous snakes, insects in the house or those injurious to crops, predatory animals like foxes, dangerous animals like wolves, bears and others, is justified.

But while it is right to destroy them, it is not right to inflict any needless pain upon them: They are not to blame for their natures, and while their rights have to yield to ours they had a place to fill in nature or they would not have been created. Without doubt they were created for a good purpose, even if we do not know what it was. There are many things we do not know. They were made by the same power that made us,

and other useful or harmless animals, were made as they are, and do not know any better than to be harmful or dangerous. We should feel sorry that it is necessary to destroy them, and should do it in as kindly and humane a manner as possible.

If they have to be killed they at least have a right to be destroyed as mercifully as may be. None but a savage and cruel heart can take pleasure in the suffering of any dumb animal or in suffering of any sort.

Very often the dangerous character of an animal consists in the courage and ability with which it protects itself or its young when attacked, and then it often happens that its gallantry and bravery are as much to be admired as the same qualities would be in ourselves.

It has been found out that the mosquito causes the malarial and the yellow fever disease germ. By destroying the mosquito we may prevent the spread of these dread diseases. The common housefly does great damage in the same manner. It is therefore right to destroy such creatures, as it saves other and far more important animals from misery, and often saves their lives.



Explain why we cannot honorably take pleasure in the pain of any creature, even a dangerous animal. Explain why it is as noble for a wolf or a bear to defend himself, or for an animal to protect her young, as it would be for human beings to do the same thing.

Name some of the creatures that may justly be destroyed. Why? What are some of the best means of destroying insects where necessary?

Is it possible to be cruel to a fly? To an ant? To a wolf? To a frog? To a toad? Describe what should be our feeling toward all creatures.



The Words Brute, Brutal, Beast and Beastly

THE words brute and beast once meant only what we mean now when we use the words animals, dumb animal or lower animal. They had no bad meaning such as they generally have now. They simply meant one of the lower animals as distinguished from man. But in time all these words came to have a different meaning from what they meant at first, and this latter meaning has become the common one.

It was believed, before we began to study and understand the dumb animals very much, that they were not only lower in intelligence, but also very much lower in all ways and in their habits than we are. Most people believe that still. So, whenever anybody did anything more rough, violent, cruel or low in any way than human beings who know the difference between right and wrong, should be expected to do, it became the custom to compare such bad conduct with what it was supposed the lower animals alone would be low enough to do. So such conduct was called "brutal" or "beastly," as being unworthy of human beings, and worthy only of the brutes or beasts who know no better and are lower than we are.

This use of the words "brute," "brutal," "beast" and "beastly" is therefore very often incorrect. Many things are called brutal which are like some men but not at all like any brute. Some things are called brutal and beastly which are just as much like men as like brutes. Most of the actions we are in the habit of calling brutal are done by bad men, but seldom if ever by the brutes.

By using the words in this way and by hearing and reading them when so used we gain unconsciously a wrong idea of the lower animals or brutes. As a rule they live innocent lives. They do not go out of their way to do each other injury. Except when necessary they generally let each other alone. If they attack each other it is to seize the food on which they live, in

self-defense, to obtain supremacy, or for some other natural and proper reason. They do not wound and kill each other wantonly and without cause as we do.



Going in after milk

Explain how the words brute, beast and beastly came to have their present meaning as generally used. Explain the injustice of using the words in their present sense in most cases.

Tell us something bad that men do which no animal does. Name several good traits of animals that it would be well for us to imitate. Why should we be careful about using the words brutal and brute? Describe fully.

Contempt of Animals Wrong and Stupid

THE words brute, brutal, beast and beastly are not the only words which are wrongly used in this way. For instance, many people speak of a man as a dog when they wish to call him names or abuse him. They call him a dirty dog, an impudent dog, an ungrateful dog, and so on.

Everybody who knows the nature of dogs knows that such expressions are not only unfair to a noble animal but are also silly and meaningless. Dogs are no dirtier, for example, than other animals, and not nearly so dirty as some. They are often

much cleaner than some human beings who have hands with which to keep themselves clean. They are never impudent, and their gratitude is proverbial. In short, dogs are conspicuously clean, good-natured, kind, faithful, affectionate and grateful animals. When they lack any of these qualities they have generally been spoiled by the treatment given them.

Hogs are generally considered types of filth and selfishness. But they are not more selfish or greedy than most other animals, and when given a chance are not more dirty than many other animals, and neither more selfish nor dirty than some men.

Donkeys are proverbial for their stupidity when, as a matter of fact, they are much more intelligent than many animals supposed to know a great deal more than they do.

Mules are believed to be especially stubborn, but when properly treated they are not so.

Cats are considered cruel, but they are not so cruel as some men. They kill their prey to eat, but men kill and wound harmless animals for no reason except what they call "sport."

We should not call animals by disparaging or contemptuous names. As a general thing they do not deserve them by reason of any bad qualities they have; they do not know of the injury thus done them and cannot, of course, defend themselves against it; and the practice by us of doing so helps maintain the ill treatment dumb animals so often receive. Whenever anybody else in our presence applies bad names to them he should be corrected, for it is our duty to defend them.



What vices or bad qualities have some men which no animal has? What virtues have men which no animal has? Explain fully why it is wrong and stupid to speak disparagingly of animals.

Name some noble characteristics of animals it would be well for men to imitate.

What have you seen animals do that pleased you? Is it conceited in us to think we are better in all ways than animals? What is conceit? Why should we avoid it?



Animals Not Responsible as We Are

ANIMALS do not know anything about what is right and wrong as we do. They know what they have been taught, but they do things or do not do them as a matter of obedience or training; except for natural inclination, and not at all because they understand whether they are right or wrong, as we do. They cannot do anything worse than to disobey, and not even that if they have never been taught to obey.

When a man does wrong he knows better because he knows it is wrong. So a man can be blamed for wrongdoing when an animal cannot. Even a man cannot be blamed in cases where he did not know any better. An animal certainly cannot be blamed for wrongdoing, for all he knows is a little of what we do or do not want him to do. The right or wrong of actions he cannot know anything about.

As a rule, and when left to themselves, animals live natural lives, such as they were meant to live, but mankind has learned many vices of which animals know nothing.



What do you mean by being to blame for anything? If you do not know any better than to do something wrong, can you be blamed? Why? How does this rule apply to animals?



Would you punish your dog for stealing a meal? Is it wrong for an animal to try to get something to eat when he is hungry? A horse or cow will often break down a fence to get food; is this wrong? How prevent it? Explain fully what is meant by our being "responsible" and animals not being so.

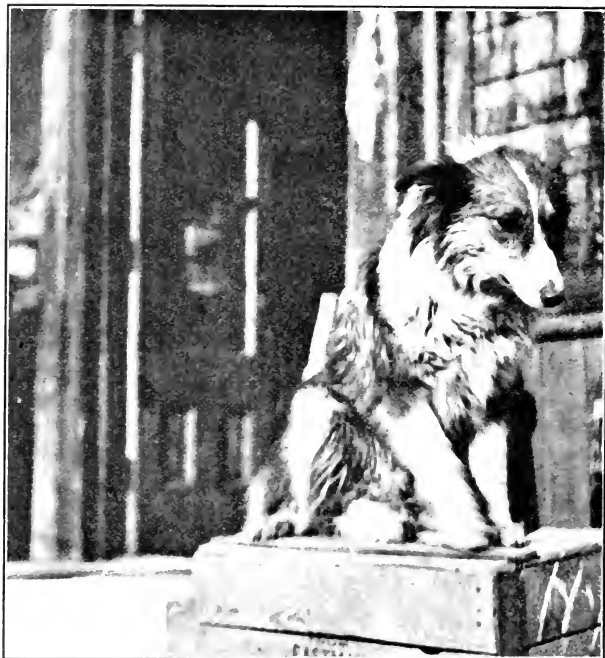


Growth of the Faculties of Animals

A MAN'S faculties are the different powers he has of knowing, feeling or doing things. All men have the same faculties but they are not developed the same in different men. The more a man's faculties have been exercised and have grown, the more intelligent he becomes. They grow by training and by use. The neglected ones do not grow. If we do not use our arms they do not grow. It would be the same with our eyes. It is the same with our minds and hearts. If we do not think, we cannot learn how to think. If we do not feel, we cannot learn how to feel. The oftener we feel love and good-will, the kinder we become. The oftener we feel thankful, the more grateful we become. The oftener we get angry, the easier anger becomes. The more we indulge cruelty, selfishness, envy, jealousy, hate and ill will, the easier those base and wicked feelings are.

As far as their powers go, it is exactly the same with animals. It is believed that animals have the rudiments of all the faculties we have. In all the faculties they use, they grow to be like us. They can be taught and educated in the same way we are. The same kind of treatment which encourages a boy or a girl, encourages a horse or dog. The same kind of treatment which discourages and disheartens you disheartens and discourages your dog or your horse.

The same methods which teach a boy or girl, teach a horse or dog. The same kind of treatment which makes a boy or girl



This shepherd dog has been scolded. His feelings are hurt just as yours are when you are scolded. He feels so bad he has come out to sit on the box alone.

ill-tempered and hateful, makes an animal the same. The kind of treatment which makes a boy or girl kind, affectionate, happy and trustworthy, makes an animal all those things.

The best boy or girl, other things being equal, is the one who has been treated in the wisest and kindest way. The way

to make the best horse or cow or dog or cat is to treat them all in the wisest and kindest way.



Explain what is meant by faculties and give illustrations of your physical, mental and moral faculties. Explain how you would proceed to make a boy strong, swift, a good swimmer, a good singer, reader, speaker or writer. How would you make a boy or girl kind, good natured, truthful, industrious, grateful, considerate of others? Explain fully how you would train a colt to be a good horse, docile, sound in body and temper, strong, enduring and safe. Explain what you would do and what you would avoid in making a puppy into an intelligent, brave, faithful, active and affectionate dog. In general, explain the best way to treat people and dumb animals so as to develop the best there is in them and get rid of the bad. Explain what you mean by being wise. Explain what you mean by being kind.



Every Animal Different from Others Even of the Same Kind

EVERY human being is different from every other. They may be very much alike, but are never exactly so. They are different in body, mind and heart. The more their faculties are developed the more they differ. In a crowd of people, no matter how vast, every person in it is different from every other person.

As we have already said in several places, the same thing is true of animals, only not to the same degree because their faculties are not developed so far as ours are. But no horse is exactly like any other horse, no dog exactly like any other dog. In a flock of sheep no sheep is exactly like any other sheep. Because dogs are more intelligent than sheep, because their faculties



These collies are brothers and sisters, but see how different the expressions of their faces are. That shows that their dispositions and minds are different, just as it is with people

have been developed more than those of sheep, they differ from each other more, and in more ways than sheep differ from each other, just as men are more different from each other and differ in more ways than dogs differ from each other.

So it comes that every animal, just like every man, should be taught and treated as his needs and faculties demand. Just as some boys and girls are more ambitious, more intelligent, more sensitive, more timid or bold, more slow or quick than other boys and girls, so animals differ from others of their own or other kinds.

In the same way some animals, like men and women or boys and girls, have by nature better dispositions and feelings than others. If we do not take account of all such differences between animals and between human beings, we shall expect too much of some and not enough of others, and not understand or treat either fairly or intelligently. We need to be considerate, patient and wise in dealing with all of them.



Explain what is meant by saying that every person in a crowd, every animal in a herd, flock or pack is different from every other.

Explain how these differences are important in our dealings with animals. How would you treat a lazy horse differently from an ambitious one or a timid dog from a bold one? What do you mean by being considerate in your treatment of animals? By being patient? By being wise? Explain these three words fully and why we should be what they stand for. In how many ways does one boy or girl differ from another? In how many ways can one horse, dog, cow, cat, bird, deer, wolf or bear differ from another? Describe the differences between animals of the same kind you have known. What is meant by person, personal and individual? Can animals be these things? Why?

Our Ignorance Concerning Animals

WE DO not speak the language of animals, such as it is, and they do not speak ours. They do not know how to teach us, but we can teach them to some degree. There is no doubt they understand us in some ways very much better than we understand them. We are so conceited we do not give them credit for much of what they know and feel.

We know by observation something of their ways, their feelings and their virtues, but not very much, and we know very little about their thoughts. Because we do not understand them we undoubtedly do not give them credit for nearly as much intelligence, sensitiveness and goodness as they deserve. It is easier to take their ignorance for granted than to take the trouble to find out how much they know.

For instance, most people talk about the instinct of animals, but are not willing to believe that they think and reason exactly as we do. Instinct is a predisposition on the part of all animals of the same kind to act in the same way, like the instinct of young animals to suckle their mothers, of birds to fly toward a warm climate at the approach of winter. There is no memory, thought, reason or judgment about instinct.

But there can be no doubt that animals have all these faculties of memory, reason, judgment, discretion and calculation besides others. When an animal observes a certain result as a consequence of certain action and repeats the action in order that the result may follow, that is a case of reasoning as surely and certainly as if the subject were much more complex. Such actions by animals are very common, as anyone who has observed them much knows. It is what the dog does when he scratches at the door to come in, what the horse does when he whinnies for food or water. We have only to watch them to see how very common such reasoning is with all of the higher animals.



How many different kinds of sounds or cries does your dog make? What does each of them mean? Listen to the sounds horses, cows, chickens, pigs and wild birds make, and then set down in writing a description of them and what you think each one means. How many things you say to him does your dog understand? Which ought to and which does understand the other the better and why, you or he?

Give examples and explain each fully of the intelligence, reason, memory, thought, judgment and wisdom of some animal.

Explain fully what faculties the following cases illustrate: An animal running from or avoiding a place where he has been hurt or scared at a previous time; a dog barking for something he wants; a dog cutting across to intercept something coming or going obliquely toward or from him; a dog using his paw to attract attention; a dog burying a bone; running back and forth to get somebody to go with him; a dog turning round several times before lying down; a cat scratching the door knob when she wants to come in; a horse or cat coming home when loose and away; a horse trying to unfasten a door or gate; any animal recognizing some one he knows; birds building nests.



Our Relation to the Lesser Animals

AS WE have already said, all our knowledge of animals, ourselves included, tends to the belief that we are alike in essence with only surface differences. There is little doubt that this is true whether we believe in the theory of evolution or not.

If evolution be true, then it is true that the lower animals are directly related to us. We are therefore the descendants of animals, countless ages ago, who knew no more than the animals of to-day do now. The descendants of the animals of to-day may, countless ages hence, know as much as or more than we do



Cow mired in slough to her neck. Fastening ropes to get her out

now and may resemble us in looks and habits. All of us come from an original germ. All these things are true, if evolution is true, and we are then directly related to all the creatures of the living world.

But there are many people who do not believe in the theory of evolution, and whether it is true or not, we are without doubt very much like the lower animals in all essential things, and our intelligence resembles theirs however it may surpass theirs in degree.

Nature has apparently made the rule that the higher organism may destroy the lower one in order to live itself. That is the rule which justifies us in destroying the lower animals to provide food for ourselves or to furnish necessary clothing, or to prevent them from doing us injury. Nature gives the more intelligent power over the less intelligent, to the stronger power over the weaker, and to all of them the instinct of self-

preservation. Along with the right of self-preservation goes the right of self-improvement or self-advancement.

Out of these rights grows the right to make use of other animals, to use their labors and even to destroy them, as we have seen. But we have no right to interfere with other animals, to deprive them of their liberty or to hurt, annoy or injure them at all, unless these rights of self-preservation, self-improvement or adding to our welfare are involved.

That is, we have no right to injure any animal unnecessarily, to injure one of them for pleasure, only, or to cause them any pain, distress or annoyance, unless made necessary in some one of the ways referred to. All living creatures have a right to life, liberty and the pursuit of happiness, unless necessarily restricted in those rights.

Anyone who is cruel, who does not respect the rights of other creatures, also injures himself. He is going down instead of up. You have only to observe the looks and conduct of cruel people, to see that this is so. Every time one lets his cruelty express itself in actions or thoughts he becomes more cruel exactly as the more he uses his arm the stronger it becomes, or just as when he uses his brain it becomes clearer, and when he feels and exercises kind and good thoughts and impulses he becomes kinder and better.



Explain and give illustrations of what you mean by animals being different in surface ways but alike essentially. What is the doctrine of evolution? If it is true, how are we related to the lower animals? If it is not true, how are we related to them? What do you mean when you say that all animals have a right to life, liberty and the pursuit of happiness? In what celebrated document is that expression used of mankind? Is it always true of men? Explain how it is true in the same way of both animals and men.

What is the effect on us of being cruel? Of wrong-doing of any kind? Why? Of doing good? Why? Explain fully and give illustrations of why it is good for us to be good and bad for us to be bad, cruel, unkind and unjust. Explain how any faculty of our bodies, minds and hearts grows with exercise. What is the only ground on which we have a right to interfere with the happiness and liberty of animals?



Our Duty Is to Help and Not Hurt

AS GOOD a rule as any to live by is to do no unnecessary harm to any creature and to help any creature which needs help all we can.

Unless it is necessary to interfere with or do harm to any creature, brute or human, let them alone in that sense. It is never necessary to harm any creature unless some greater good than harm will come of it.

The good may not come to the creature harmed. He may even be destroyed, as animals are which are used for food, or as men and horses are in battle, or as people are who are killed in trying to commit crimes. The good may come to some other or greater and more important creature or interest, as to men who live by the food provided by the destruction of animals, or to governments and nations which are saved by the death of men and horses killed in battle. Just how great the good must be to outweigh the harm is always a question and sometimes a hard one but one we always should try to decide before doing injury to any creature.

It is a great deal not to do unnecessary harm. It is more than most people do, and some people think their whole duty is done if they keep from doing any harm.

But it is not all of our duty. It is our duty also to help every creature all we can. If any creature, brute or human, is



Starving cow mother. Besides her own calf she has adopted the orphan calf whose mother has died of starvation. Although starving herself she tries to suckle them both. What do you think of her owner?

hungry, thirsty, cold, sick, afraid, in discomfort, danger, pain or suffering from any cause which we can help, it is our duty to help him.

If it is our duty to help him, then it is his right to call on us for help. We, in turn, have the same right to call on others for help, which they have to call on us.

It is almost as bad to let another creature suffer for the lack of the help we could give him as it is to be the cause of his suffering in the first place. This applies, as we have already said, to animals and people alike.

But it is a rule we have to use great care and judgment in applying, and to have due regard to the importance of the need and our power to meet it relative to other necessary things. We must use good sense about it. It would not do to neglect the more important things for the unimportant ones in applying the rule.

But if everybody always lived by the rule of doing no unnecessary harm, and helping all other creatures whenever he could, using always good sense but never being selfish or indifferent, almost all the pain, sorrow and trouble in the world would soon come to an end.



Explain and give illustrations of what is meant by doing necessary and unnecessary, justifiable and unjustifiable harm or injury to people and to animals. Explain why the destruction of life in war is justifiable. Explain how the same principle runs down through less important relations of life.

Why is it our duty to help all we can? Give and explain illustrations of when it would not be right to do this. Give and explain illustrations of when it would be foolish to do so. Give and explain illustrations of when it would be right and wise to help both people and animals.

BLACKBOARD LESSONS

We give here suggestive outlines for blackboard lessons. These may be varied to suit the grades and ages of children.

Many ideas will be suggested to both the teacher and pupil as the work progresses.

We should keep in mind that to educate means literally to draw out. Therefore give the child the pleasure of thinking and telling what he knows after suggesting the line of thought. Never to tell a child what he may reasonably be expected to find out for himself by proper effort, is a pretty good plan to follow.

Once the child begins to learn and know his relation to other animals and to comprehend their rights his interest will be unbounded.

- | | | |
|---|---|--|
| Animals | { | <ul style="list-style-type: none"> With two feet—name all you can. With wings—name all you can. With four feet—name all you can. With many feet—name all you can. With fins—name all you can. With no feet—name all you can |
| Animals are like
man in many
ways | { | <ul style="list-style-type: none"> Love to live; enjoy life. Enjoy food and drink. Love the young and his mate. Love to be free. Love friends. Fear an enemy. Like rest and play. Love a good home. Will fight for their rights. |
| Animal habits | { | <ul style="list-style-type: none"> Do cows chew tobacco? Do goats smoke? Do horses ever get drunk? Did you ever see a dog in the gutter drunk? Which has the cleanest mouth, a horse or a tobacco user? Which eats the best food, men or animals? Which one has the best habits to preserve health? Which has the greatest number of diseases? Which do you think the best fellow considering his advantages? |

The horse

{ Learns as we do.
 Suffers pain.
 Enjoys many things.
 Loves a good home.
 Loves good food.
 Loves kindness.
 Loves to be clean.
 Loves the young.
 Loves company.
 Is often afraid.
 Will fight for his rights.
 Gets tired, hungry and cross.
 Gets sick and lame.
 Is a baby, a youth and gets old.
 Tries to tell us his troubles.
 Is in prison most of the time.
 Is good or bad according to association.

The horse has

Call attention to
 the fact that
 we have the
 same special-
 ized organs
 whose func-
 tions are the
 same.

{ Eyes to see.
 Ears to hear.
 Nose to smell.
 Mouth to taste, eat and talk.
 Brain to think.
 Nerves to feel.
 Feet to walk.

What the horse
does

{ Is ridden.
 Earns money.
 Tills the soil.
 Runs machinery.
 Carries loads.
 Draws vehicles.
 Goes to war.
 Gives us pleasure.
 Earns more than he gets.
 He wears—
 A collar.
 Shoes.
 Harness.
 Saddle.
 Bridle.
 Blanket.

The horse has a right to

How can we aid him in getting these?

{ Life.
Liberty.
Happiness.
Comfort.
Kindness.
Love.

What we should do for the horse

{ Give him:
Good barn.
Good clean food.
Good water.
Harness that fits.
We must teach him.
We must talk to him.
Learn to understand him.
Give him rest.
Get well acquainted with him.
Give him loving kindness.

The horse has

{ Eyes—sees better than we.
Ears—hears better than we.
Nose—smells better than we.
Mouth—eats, fights, talks.
Brain—thinks.
Nerves—very sensitive.
Feet—travels faster.
(Hands?)

The dog is like us in many ways

{ Can learn.
Can enjoy.
Can remember a friend.
Can forgive a wrong.
Gets hungry, tired and sick.
Loves a good home.
Loves to be clean.
Loves the little ones.
Will fight for what he thinks is right.
Gets homesick.
Talks to us and likes us to talk to him.
Suffers from cold and heat.
Watchful and loves play.
Is good or bad as he is taught.
Is very sensitive to harsh words.
Is man's best friend.

Tame and wild
animals

What is the difference?
 Who made the difference?
 What advantage has a tame animal over a wild one?
 What advantage has a wild animal over a tame one?
 What rights has each class?
 What is the difference between a wild man and a tame one?
 Which one of these loves to fight and kill?
 Which one takes delight in hunting and killing?
 Do you think all these animals might be tamed?
 How would they show it?

Wild creatures

Cattle were once wild. Why did we tame them?
 Why did we tame the horse?
 Why did we tame chickens?
 What do you mean by taming an animal?
 Do some people need taming?
 How would you tame a wild horse?
 How would you tame a wild man?
 How would you get fear out of a wild animal?
 How would you get fear out of a wild man?
 What effect on men and animals has abuse and cruelty?
 What effect has love and kindness?

Wild animals.
Their homes

The woods.
 The streams.
 The ground.
 The bushes.
 The grass.
 The trees and logs.
 The caves.
 Why are some animals wild?
 Why were wild animals tamed?
 Why are wild animals afraid?
 What benefit are they to the world?
 What benefit are they to the ground?
 What benefit are they to the fruit?
 Why is it wrong to disturb their homes?
 When do wild animals become tame?

What we owe the wild animals

- Protection by Law.
- To themselves.
- To their homes.
- To their little ones.
- To sources of food and drink.
- To learn all we can about them and what they do.
- To often help them to get food in winter.
- Help them to enjoy life.
- By helping them to help ourselves to live happier.
- To live a life of peace without fear.

Wild animals have a right to a good time in many ways, like us

- By associating with each other;
- With their children.
- In building a home.
- Training their young.
- In traveling.
- In eating good things.
- Among flowers, nuts and fruits.
- In swimming, flying, running, jumping and playing.
- In singing and talking.

When we may destroy an animal

- When necessary for food.
- When it endangers life.
- When destructive to the best interests of others.
- When society demands it.
- When it will stop suffering.
- When it becomes a nuisance to other animals.

The animal has a right to

- Enjoy life and liberty.
- To do what he wants to.
- To food and clothing.
- To good company.
- To good home.
- To man's assistance.
- To kindness.
- To protection by law.
- (Why?)

Write out answers
to these ques-
tions

Which is easiest tamed, a young animal or an old one? Why?
 What is the effect of kind treatment—
 on the animal?
 On you?
 The wild animals in Yellowstone Park are becoming very tame. Why?
 If you went into a barn yard and became acquainted with the dumb animals, what could you tell about the owner or keeper?
 Why are you afraid of some people?
 If you were starving, what would you do to get food and drink? What does an animal do when hungry? Can you blame him? Why?
 Should you punish him? Why?
 What is the best way to get a dumb animal to do what you want him to do?

Association with
dumb animals

Give all the ways in which a dog shows that he is friendly to you. A horse, a cow, a cat, a bird?
 How should we treat a friendly animal? Why?
 An unfriendly one? Why?
 If you are repulsed or ill-treated by someone you feel friendly to how does it make you feel?
 Why? What do you learn from that?
 What makes animals afraid? Unfriendly? What do you learn from that?

Almost all animals, both wild and tame, unless afraid or abused, are friendly and full of good will toward us

What do you learn from them?
 Are they kind?
 Are they forgiving?
 Are they truthful?
 Do they betray you?
 Do they help or hurt you?
 Do you understand them?
 Do they understand you?
 Do they enjoy play and work?
 Do they get sick or hurt?
 Are they afraid? Angry? Sorry?
 Are their feelings hurt?
 Do they love and hate?
 Do they like the same things you do?

BOOKS RECOMMENDED

OUT OF THE HUNDREDS of books relating to animals we select the following and recommend them for school libraries. The list is not exclusive. There are many others of high value in the same ways these are.

These books combine with the charm and power of high literary art true insight into the minds and hearts of our dumb brethren, recognize them as persons, each different from the others of his kind in the same ways we are different from each other, and try to break for them the pathetic silence in which their lives are locked and out of which grow many of the stupidities and cruelties which disgrace our association with them.

Animal Tales	<i>Charles G. D. Roberts</i>
Kindred of the Wild	<i>Charles G. D. Roberts</i>
Red Fox	<i>Charles G. D. Roberts</i>
Watcher of the Trails	<i>Charles G. D. Roberts</i>
Little People of the Sycamore	<i>Charles G. D. Roberts</i>
Return to the Trails	<i>Charles G. D. Roberts</i>
The Call of the Wild	<i>Jack London</i>
White Fang	<i>Jack London</i>
The Bar Sinister	<i>Richard Harding Davis</i>
Wild Animal Play	<i>Ernest Thompson Seton</i>
Biography of a Grizzly	<i>Ernest Thompson Seton</i>
Monarch, the Big Bear of Tallac	<i>Ernest Thompson Seton</i>
Lives of the Hunted	<i>Ernest Thompson Seton</i>
Wild Animals I Have Known	<i>Ernest Thompson Seton</i>
Animal Heroes	<i>Ernest Thompson Seton</i>
The Dog of Flanders	<i>Ouida</i>
Why I Love My Dog	<i>Emile Zola</i>
Stories of Brave Dogs	<i>Marion Hamilton Carter</i>
Black Beauty	<i>Anna Sewell</i>
Jungle Books	<i>Rudyard Kipling</i>

Our Friend the Dog	<i>Maurice Macterlinck</i>
Tan and Teekle	<i>Charles Lee Bryson</i>
Every Living Creature	<i>Ralph Waldo Trine</i>
The Universal Kinship	<i>J. Howard Moore</i>





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